The Revd
Thomas [illegible]

With the [illegible] wishes.

Thoughts on our Lord's Temptation.

A STUDY FOR THE SEASON OF LENT.

BY THE

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Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου.—*St. Luke* xxii. 28.

"Crucem porta, te portabit."

James Parker and Co.

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"To know Christ is to know all, both the goal and the way."
Bp. Westcott.

"Neither ought other men's abuse of Lent
Spoil the good use; lest by that argument
We forfeit all our Creed.
* * * *
Yet, Lord, instruct us to improve our fast
By starving sin, and taking such repast
As may our faults control."
George Herbert on Lent.

"O Lord, our Lord, and *spoiler of our foes*,
There is no light but Thine: with Thee all beauty glows."
Keble.

TO

MY REVERED FRIEND AND COLLEGE TUTOR,

THE REVEREND HENRY HOUSMAN, B.D.,

THE INFLUENCE OF WHOSE CHRISTIAN LIFE AND

WISE INSTRUCTIONS IS STILL GRATEFULLY

CHERISHED,

THESE PAGES ARE INSCRIBED WITH

AFFECTION AND ESTEEM.

"We are sailing in this life as through a sea, and the wind rises, and storms of *temptations* are not wanting. Whence is this, save because Jesus is sleeping in thee? If He were not sleeping in thee, thou wouldest have calm within. But what means this, that Jesus is sleeping in thee, save that thy faith, which is from Jesus, is slumbering in thine heart? What shalt thou do to be delivered? Arouse Him, and say, Master, we perish. He will awaken; that is, thy faith will return to thee, and abide with thee always. When Christ is awakened, though the tempest beat into, yet it will not fill, thy ship; thy faith will now command the winds and the waves, and the danger will be over."—*St. Augustine.*

"Strange and mysterious though it be, there is certainly none amongst us whom the just apprehension of this matter [Our Lord's Temptation] does not intimately concern. Whether young or old,—whether entering into life or in the midst or the close of its career,—whatever your pursuits, whatever your dangers may be, whether they be on the side of pleasure, of ambition, or pride of intellect,—*there is nothing in the world's history more deserving your solicitous meditation than this.* On every occasion where your good impressions seem overborne and your virtue is in peril, every conjuncture in which there are rival courses before you, and the true path of duty and of peace may be missed or lost,—in dangerous company or in dangerous solitude,—whenever success elates or disappointment depresses,—when enjoying all your soul's desires, or sinking under the pressure of calamities that tend to exclude GOD and the hope of your calling, and the refuge of penitence from your mind,—great reason have you to repeat the ejaculation, 'By Thy Baptism, Fasting, and *Temptation*, good Lord, deliver us!'"—Dr. Mill's *Sermons on The Temptation of Christ Our Lord in the Wilderness* (1844).

PREFACE.

THESE meditations will be a help to any one trying to keep Lent and other holy seasons of the kind rightly. They shew an intelligent and devout acquaintance with the Holy Scriptures, and are enriched by many quotations from the writings of wise and holy men. Often they remind one of the devout musings of Howe and Scougal, sometimes even of the measured tread and profound thoughtfulness of Hooker.

Earnest students of GOD's written Word will, I think, whether or not they assent to all the writer's conclusions, appreciate highly the patience, candour and humility with which he arrives at them. Theology reveals her secrets to those only who approach reverently; her greatest truths lose their vitality, unless handled practically and devotionally.

The greatest truth of Revelation is, that GOD became man for our sakes; that Christ Jesus, our Lord, is GOD from eternity, Man, as born of a woman. As a divine mystery, this transcends our explanation and analysis; as the rock on which rest all our hopes and duties now and for ever, we must try to realise it. The more we realise it, the more we know the misery

of sin, the love and condescension of GOD, the blessedness of being forgiven and sanctified. It is a latent Eutychianism or Apollinarianism, which shrinks from owning the perfect Humanity of our Lord.

The author never forgets that he is on very holy ground, nor, that the Incarnation is a mystery ineffable. To our finite experience personality is Will: but the mystery of the Hypostatic Union, like the mystery of the Triune GOD, transcends our experience. Turning from attempts, futile and unedifying, to explain what is inexplicable, the devout Christian loves to ponder in his heart, how for his sake One, Eternal in the Highest, divested Himself of His glory, made Himself really Man for a time on earth, and in resuming His glory, still retains His Manhood for ever; and how the wonders which He wrought in His humiliation are the outcome of the absolute sinlessness, which differentiates Him from all other children of Adam.

May He, the Everlasting Son of GOD co-equal with the Father and the Spirit, for us and ours, the Son of Man, bless this endeavour of His servant, by the power of GOD the Holy Spirit, to the glory of the Ever-blessed Trinity.

I. GREGORY SMITH.

GREAT SHEFFORD.

INTRODUCTION.

IN sending forth the present work, which is the result of such careful study and meditation as not a few difficulties and hindrances would admit of, I earnestly pray that it may not be without its use in the Church of Christ. I am not unmindful of existing differences of opinion as to the true exegesis of the sacred and mysterious subject of *Our Lord's Wilderness Temptations*. But, although reference is necessarily made to such differences, I trust the following pages will be found to be in agreement with the view widely prevalent, that works written professedly for devotional purposes should have those purposes for their *chief*, if not sole, end and aim. I have striven to keep before my own mind, in treating of the mysterious subject of our blessed Lord's Temptations, the spiritual interests, and, I believe, the needs and circumstances of that class of readers, a very numerous one, I trust, who in such studies thankfully acknowledge the truth and importance of the statement, used in another connection (in the Preface to the Book of Common Prayer),—"it hath been the wisdom of the Church of England . . . to keep the mean between the two extremes,"—in this case of making little or nothing of our Lord's ordeal and of

exaggerating it. If the present work should incline some who, it may be, unfortunately, do not regard the *definite* and *real* observance of the Christian Seasons as a spiritually helpful or necessary means of grace, to modify that view, I shall indeed be thankful for such a result, and shall feel that the time and study given to the subject during the last fourteen years have not been entirely lost. I may add that it is my own firm conviction, arrived at after much careful study, that, although it is, of course, sadly possible to come short of the *spirit* of such means while engaged in their *outward* observance and practice, yet it is equally certain that such need *not* be the case. The abuse of a thing, as Hooker has clearly shewn, is no argument against its lawful use. The Holy Scriptures were in one sense abused when misquoted by Satan in the Wilderness, but no Christian for a moment thinks that any reason why he should not make a *right* use of them. And on the point of edification, remembering the Apostolic precept,—"Let all things be done unto edifying," I do not think that there is room for two opinions as to whether the reverent and temperate, and no less real and definite observance of the Lenten season is conducive to *edification*. And although, so long as we are exposed to the temptations of a sinful world, and are subject to the weaknesses of the flesh, we shall ever have need to pray for the "daily renewal of the Holy Spirit" (Collect for Christmas Day), still we shall realise in an increasing measure, the more we know of our own

hearts, that not unwisely or unnecessarily has the Church set apart the Lenten season to "the silent discipline of repentance."

Moreover, when reading the Gospel narrative of our blessed Lord's earthly life, do we not in spirit, again and again, join His little band of followers accompanying Him to the house of mourning and the chamber of death, or to the bright and happy scene of the marriage feast; or linger, as it were, by the wayside as silent but thankful witnesses of His deeds of love and mercy; or with the multitudes, listen eagerly to words such as "never man spake" (St. John vii. 46); or even tread with joy

> "those holy fields
> Over whose acres walked those blessed feet
> Which, eighteen hundred years ago, were nailed,
> For our advantage, on the bitter cross."

And shall we refuse to be witnesses, so to speak, of *His Wilderness fast and Temptation*, or neglect to use the Lenten season ourselves as a *special* season of fasting, penitence and prayer? Shall we refuse even for one brief season of the Christian Year to observe *specially* what St. Paul found a necessary life-long discipline,—"I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway?" (1 Cor. ix. 27. See also 2 Cor. vi. 5, xi. 27).

Surely, many would not do amiss if they suspected that the over-reluctance of our nature to the disci-

pline of Lent may, in itself, be an evidence of our *need* of it. Let us not, therefore, regard the rule of the Church in this matter as a vain or useless thing. We cannot think that there is *too much* self-denial in these difficult and dangerous days, nor can we think that there is no longer any need for it. Shall we not then seriously consider the poet's words,—

> " Didst Thou for forty days and nights
> All food and rest refuse?
> How boastful then the soul that slights
> What Thou didst deign to use!
> When Thou didst *so* Thyself prepare,
> Need *we* no fastings and no prayer?"

J. R. P.

WELLINGTON, SHROPSHIRE,
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CONTENTS.

CHAP.		PAGE
	PREFACE BY THE REV. CANON	
	I. GREGORY SMITH . .	v
	Introduction . . .	vii
	Collects and Prayers . .	xii
I.	Our Lord's sympathy with the Tempted	1
II.	The Necessity of our Lord's Temptation	44
III.	The Nature of our Lord's Temptation .	78
IV.	Warnings and Encouragements of our Lord's Temptation . . .	264

APPENDICES.

A.	Our Lord's state of Humiliation .	326
B.	On '*μόνῳ*,' St. Matt. iv. 10; St. Luke iv. 8	350
C.	On our Lord's use of *προσκυνήσεις* instead of *φοβηθήσῃ*—St. Matt. iv. 10; St. Luke iv. 8—in quoting Deut. vi. 13, x. 20. And on *λατρεύσεις*	354
D.	On Fasting	356
E.	On the Observance of the Christian Seasons	372
Concluding Prayers		379

COLLECTS AND PRAYERS.

From "the Order of the Administration of the Lord's Supper, or Holy Communion:"—

"PREVENT us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen."

The Collect for "the First Day of Lent, commonly called Ash-Wednesday:"—

"ALMIGHTY and everlasting GOD, Who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the GOD of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen."

The Collect for "the First Sunday in Lent:"—

"O LORD, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory,

Who livest and reignest with the Father and the Holy Ghost, one GOD, world without end. Amen."

From the Commination Service:—

"TURN Thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to Thy people, who turn to Thee in weeping, fasting, and praying. For Thou art a merciful GOD, Full of compassion, longsuffering, and of great pity. Thou sparest when we deserve punishment, And in Thy wrath thinkest upon mercy. Spare Thy people, good Lord, spare them, and let not Thine heritage be brought to confusion. Hear us, O Lord, for Thy mercy is great, And after the multitude of Thy mercies look upon us; Through the merits and mediation of Thy blessed Son, Jesus Christ our Lord. Amen."

From Canon Bright's "Ancient Collects and other Prayers, &c." (Third Edition. Parker, Oxford):—

"GRANT, O Lord, to Thy faithful people that they may enter on the venerable solemnity of this fast with fitting piety, and go through it with undisturbed devotion; through Jesus Christ our Lord. (*Gregorian.*)"

"GRANT us, O Lord, to enter on the service of our Christian warfare with holy fasting; that as we are to fight against spiritual powers of wickedness, we may be fortified by the aid of *self-denial;* through Jesus Christ our Lord. (*Leonine.*)"

"We beseech Thee, O Lord, let Thy gracious favour carry us through the fast which we have begun; that as we observe it by *bodily discipline*, so we may be able to fulfil it with sincerity of mind; through Jesus Christ our Lord. (*Gelasian.*)"

"Grant to us, O Almighty God, that by the annual exercise of Lenten observances we may advance in knowledge of the mystery of Christ, and follow His mind by conduct worthy of our calling, through the same Jesus Christ our Lord. (*Gelasian.*)"

"Vouchsafe us, O Lord, we beseech Thee, the aid of Thy Grace; that being intent, as becomes us, on *fasting and prayer*, we may be delivered from bodily and spiritual enemies; through Jesus Christ our Lord. (*Gelasian.*)"

"We beseech Thee, O Lord, that our earnest devotion may become fruitful through Thy Grace; for then shall our fast be profitable to us, if it is well-pleasing to Thy loving-kindness; through Jesus Christ our Lord. (*Gelasian.*)"

"May forgiveness, O Lord, we beseech Thee, proceed from the Most High. May it succour us in our misery; may it cleanse us from our offences; may it be granted to penitents; may it plead for mourners; may it bring back those who wander from the faith; may it raise up those who are fallen

into sins; may it reconcile us to the Father; may it confirm us with the Grace of Christ; may it conform us to the Holy Spirit. (*Mozarabic.*)"

From Bishop Wilson's "Sacra Privata:"—

"GIVE me, O Lord, the eyes of faith, that I may see the world just as it is; the vanity of its promises, the folly of its pleasures, the unprofitableness of its rewards, the multitude of its snares, and the danger of its temptations."

"O THOU that never failest them that seek Thee, have pity on me."

"THOU, O Lord, hast been all mercy to me; grant that I may be all mercy to others for Thy sake."

"SUPPORT Thy poor members, O Jesu, under all their difficulties, and sanctify their bodily wants to the salvation of their souls."

"O JESUS, the true Samaritan, look upon the wounds which sin hath caused in my soul, and have compassion on me."

"O HOLY SPIRIT OF GRACE, be not wanting to us in the hour of *temptation*. And in all temptations give us power to resist and overcome."

"O LORD, Jesus Christ, Merciful and Faithful High Priest, Who didst deign for us to be tempted of Satan; make speed to aid Thy servants who are assaulted by manifold temptations; let not the enemy of their souls prevail over them; be Thou a very present help, and in all their dangers and trials stretch forth Thy right hand to help and defend them, O most compassionate and gracious Saviour: and as Thou knowest their several infirmities, let each one find Thee mighty to save, Who livest and reignest with the Father and the Holy Ghost, One GOD, world without end. Amen."

From Lord Kinloch's "Daily Thoughts of Christ:"—

"O SPOTLESS Son of GOD, Who, *for our sake*, didst submit to endure the temptation of the devil, help us, *after Thy manner*, so to resist the adversary that he flee from us; and gird us in such wise with Thy truth, that we ever use against him the sword of the Spirit, which is the Word of GOD, to the praise of Thy strengthening grace."

"BY the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, *Fasting, and Temptation*,

Good Lord, deliver us." (*Litany.*)

CHAPTER I.

Our Lord's sympathy with the Tempted.

AS we shall see when we come to examine in detail our Lord's threefold temptation in the Wilderness, that He had a perfect human experience of the power and subtlety of temptation, we may here speak of what we believe to be the revealed nature of His sympathy with the tempted. This point will, almost necessarily, take its place among our *latest* thoughts in connection with the solemn and mysterious subject of His Temptation, but we shall not do amiss if we also dwell upon it more especially at the commencement of our work.

Our Lord's capacity for sympathizing with the tempted, and the actual exercise on His part of that sympathy, demand from us in their consideration the greatest care, and the truest reverence of spirit. Rightly apprehended the subject is one of deep and abidingly tender interest to all who realize what temptation means. And only such as think they are in a position to make light of it can afford to forego enquiry into the nature of our Lord's sympathy with the tempted. To him who realizes from actual daily experience that "when he

would do good, evil is present with him [a]," and that this is nothing less than the operation of "a law" of our fallen state, the consideration of our Lord's sympathy is fraught with encouragement and consolation. *Encouragement*, not in sin, but in endeavouring to overcome it; *consolation*, not as diminishing aught of the seriousness of falling, but as excluding the hopelessness of despair, and as inciting to renewed efforts to rise again.

Within the limits, then, of the actual sinlessness of His Divine-Human Personality our blessed Lord's sympathy with mankind in the matter of temptation was nothing less than *perfect*. The fulfilment of His great work of Love and Mercy required that such should be the case. Hence we find that His own personal experience of temptation formed a necessary preliminary to the work He had come to accomplish [b]. Through it He passed from the obscurity of a village artisan into the high and honourable office of a public Teacher. And inasmuch as His Work cannot be separated from His Person, we are not surprised to find, however little we may enter into its deepest meaning, that suffering and temptation were connected with the "perfecting" of that nature in which He was "manifested to put away sin [c]."

In a deeply mysterious sense He identified Himself with the human race. As GOD, we cannot even

[a] Rom. vii. 21—23. [b] St. Mark i. 9—15.
[c] Heb. ii. 17, 18, v. 8, 9, ix. 26.

think of sin as in any way connected with Him. As Man, He was personally sinless [d]. Yet we say that in the mystery of the Incarnation He identified Himself with a sinful race. This identification not only afforded the essential basis of Atonement [e], but is also at the foundation of our Lord's capacity for sympathising with His tempted followers. Holy Scripture sets forth this truth of His identification with the human race in language at once too deep, and too mysterious, for human thought to fathom. "He made Him to be *sin* for us, who knew no sin [f]." "Christ" was "made a *curse* for us [g]." Surely these are among the mysteries of Redemption "into which the angels desire to look (παρακύψαι) [h]."

But however we explain the passage, 'made to be sin,' to say nothing of the other, we at once see that it could not have been applied to our Lord apart from the Incarnation. It is vitally connected with His taking upon Him human nature. Whether then we are to understand by it a 'sin-offering,' or sin by imputation, beneath either interpretation their lies in some mysterious sense an identification, for the purposes of Redemption, of One who was Himself actually sinless with a sinful race [i]. As Bp. Wordsworth says, "those meritorious sufferings of His may be said in a qualified sense to have been for *His own*

[d] Cf. Dr. W. H. Mill's *Sermons on our Lord's Temptation* (1844), Serm. ii. p. 36.

[e] See the present writer's little work on *The Atonement*, sections iii., xvii.

[f] 2 Cor. v. 21.

[g] Gal. iii. 13.

[h] 1 Pet. i. 12.

[i] 2 Cor. v. 21.

sins. . . . But how for His own sins? His own by commission? By no means. . . . But His own by imputation. Not that He had sinned, and so deserved punishment, but that He had taken upon Him our sins (Is. liii. 5), which deserved that punishment." And so we use the words, His identification with a sinful race, in view of the *perfection* of His Humanity and the imputation to Him of our sins.

Further, His sympathy with the tempted may be concluded from words which fell from His own sacred lips in that solemn season which was to Him in intensest reality the "hour of the power of darkness[k]." His "Watch with Me," "What, could ye not watch with Me one hour[l]?" shews that He yearned for human *sympathy*. And can it be thought that He withholds from us what in the time of temptation He felt His own need of, and asked for?

Moreover, in the circumstances under which He met temptation in the Wilderness and in the garden, as well as in the revealed nature of the ordeal, we see how reasonable it is, that His tempted followers should look to Him for sympathy, and why they can never look in vain. He, as Man, confronted the Evil One, and we are called upon to "resist" the same personal foe[m]. He was exposed to the same forces of evil as we are. The same weapons with which "the power of darkness[n]" wars againt us

[k] St. Luke xxii. 53. [l] St. Matt. xxvi. 40.
[m] St. Jas. iv. 7. [n] Col. i. 13.

were directed against Him. And His weapons of defence were none other than those put within the reach of every child of Adam. Add to all this that our cause is inseparable from His, that it is the cause of Truth and of His Kingdom, and can we think that He will fail us with His sympathy and succour in our warfare?

Moreover, the question which so largely engaged the attention of mediæval theologians, and which has been raised more than once in our own age, namely, whether our Lord was exempt from the *possibility* of sinning, or liable to sin, is doubtless one of deep mystery; and in view of much that is involved in the Hypostatic Union on the one hand, and of our Lord's true Humanity, and perfect relationship to those He came on earth to save, on the other, it is a subject which may be strained in either direction[o]. It is a profound mystery, and one which, from any point of view, it is impossible to treat adequately, or with universal acceptance. Indeed, so great are the difficulties in the way of a generally satisfactory conclusion in the matter that the question is now in the Christian Church to a large extent, and with the consent of all parties, put on one side. Many who might reasonably be regarded both for their learning and piety as best fitted to offer some temperate and wisely-balanced statement on the subject, refuse to do so. And

[o] Cf. p. 317, *et seq.* Also *Appendices*, Note A. *Our Lord's State of Humiliation.*

the truest reverence forbids its being treated as a subject for controversy. In itself, and in all its vitally important bearings, it is far too sacred for such treatment.

But whilst deprecating anything like a free or curious handling of so sacred a subject, we may say that, in view of the teaching of Scripture as a whole, concerning our blessed Lord, of the actual record of His Wilderness conflict, and of the catholic doctrine of the perfection of His Humanity, as well as Deity, we strongly lean to the belief that *posse non peccare* rather than *non posse peccare* expresses the innermost truth of the matter. Between the actual commission of the least sin, even by a thought, and the mere liability to its commission, there is a world of difference. Our Lord's Divine Nature was not only absolutely holy, but possessed of power no temptation could affect [p]. His Human Nature was also, as Pearson says, "by the Spirit formed, sanctified, united to the Word [q]." But to absolutely deny to the Saviour the objective possibility of falling is, at once, to empty of their consolatory teaching all those passages of Holy Scripture which speak of our Lord's ability to sympathize with tempted man, and to go far towards denying the reality of His participation in that experience of temptation which we are called to endure. For, as Bishop Harold Browne says, "Our *liability to sin* indeed He must have

[p] See p. 17, St. Anselm's view.

[q] On the Creed, Art. iii. *By the Holy Ghost.*

taken; for else He could not have been 'in all things tempted like as we are[r].'" Moreover it seems to us a matter of regret that absolute exemption from actual sin and impossibility to commit sin are sometimes treated as strictly identical. To regard sinlessness, even though it be the sinlessness of our blessed Lord Himself, as due to impeccability is, we believe, to seriously depreciate it to human thought. And does not Liddon, in his detached Note to the fourth of his invaluable Bampton Lectures, treat sinfulness and peccability as synonymous terms, more than once, in the course of his otherwise unanswerable argument? But, surely, in literal fact, a peccable Christ need not necessarily be other than a sinless Christ[s]. And, without yielding to any in admiration of his great work, we cannot help thinking that it is going too far to say, "If the Incarnate Christ could have erred or sinned" [observe, not if He *had*, but if He '*could have* sinned'] "the Incarnation, we may dare to say, would have been

[r] Heb. iv. 15. *An Exposition of the Thirty-nine Articles*, Eleventh Ed. 1878, Art. xv.

[s] Cf. the following: "He was 'tempted like as we are.' Remember this. For the way in which some speak of the sinlessness of Jesus, reduces all His sufferings to physical pain, destroys the reality of temptation, reduces that glorious heart to a pretence, and converts the whole of His history into a mere fictitious drama, in which scenes of trial were only represented, not really felt."—Rev. F. W. Robertson's *Sermons*, First Series, p. 106, Ser. vii. See also Farrar's *Life of Christ*, vol. i. p. 123; and Mill's *Sermons on The Temptation*, pp. 33—36, Ser. ii. (1844).

a phantom." One or two other remarks in reference to this able *liber classicus*. Our author admits that "the full form of our Lord's example" is impaired by regarding Him as impeccable, although he adds that he thinks it "more than compensated by our possession of what else we could not have had, a Perfect Model of Humanity." But we are inclined to think that the 'example' of One who meets and triumphs over temptation with no other advantage than we possess, and may use, is of far more real value to us than the possession of a 'Perfect Model of Humanity,' which necessarily could not be less perfect. Besides, does the more highly educated Socinian deny that our Lord was 'a Perfect Model of Humanity?' Again the learned writer says, our Lord's "victory is none the less real and precious, because, morally speaking, it was *inevitable*." Now in one sense this is certainly true, and yet it is equally true that we cannot so fully associate the idea of *merit* with the victory of an impeccable personality as with that of a peccable [t]. Nor, on the other hand, can it be shown that belief in our blessed Lord's peccability is opposed to the doctrine of the absolute sinlessness of "the pre-existent super-human Personality in Him." But again, assuming our blessed Lord to have been impeccable, does the 'perfection of Human Nature' consist in the possession of that which until the Son of God took our nature upon

[t] Dr. Ullman says, "unless peccability be supposed, temptable is impossible."—*The Sinlessness of Jesus.*

Him it did not possess? If so, Human Nature in Adam, whilst in a state of innocence, and fresh from the hands of his Creator, was not perfect[u]! He, whom 'God created in His own image[x],' was the only creature in the midst of a vast creation, which the Creator pronounced 'very good,' who was *not so!*

Further, it seems clear that the passage "in all points (or things) tempted like as we are[y]" must mean something more than that our Lord was subject to the *assaults* of temptation. For, assuming that the Epistle to the Hebrews was written shortly *after* the Synoptic Gospels, we might have gathered from their record of His Wilderness conflict that He was exposed to the assaults of temptation. But the points, in connection with His temptation, which the Epistle to the Hebrews brings forward more prominently are contained in the words, 'in *all* points,' and 'like as we are.' If, then, our Lord's experience of temptation was confined to the endurance of its assaults, and He was not in any sense peccable, then we fail to see how He was "tempted *like as we are*[z]."

Dr. Owen remarks, *in loco*, "There is (here) a plain allusion or relation unto the temptations of *others*. For whatever is like, is of necessity like to somewhat else. And whatever is done in like manner hath something that answers to it. Now this is the trials and temptations of them that do believe."

[u] We find Hooker speaking of the 'perfection' of Human Nature antecedently to the Incarnation. *Eccl. Pol.*, Bk. i. 7.

[x] Gen. i. 25—31. [y] Heb. iv. 15. [z] Ibid.

Again, commenting on the words, "We have not an high priest which cannot be touched with the feeling of our infirmities," he explains, "who cannot be affected with a sense; who cannot suffer with," and he adds, "there may not only be a moral but also a natural ability included in the word. And in this sense, there is a respect had unto the human nature of Christ, and something moreover ascribed unto Him than could have been in Him, if He had been *God only*, which is a great encouragement unto us to make our addresses to Him for help and assistance. And this seems to be designed from the words wherein mention is made of His being 'tempted like unto us[a].'" He explains the συμπαθῆσαι of this verse by comparing it with the use and connection of συνεπαθήσατε in the tenth chapter[b] of this Epistle, and at the same time expresses his preference for "Ye *suffered with* Me in My bonds," as the translation of this clause.

With reference to our Lord's being "touched with the feeling of our infirmities," he says, "this is ascribed unto our high priest on account of His union with us both in the participation of our nature and the communication of a new nature unto us whereby we become members of His body, one with Him . . . . συμπαθῆσαι, 'to be affected with a sense,' 'to suffer with,' ascribes this ability in a moral and natural sense unto the Lord Christ, our High Priest, *as He is man*, in contradistinction unto GOD absolutely, *whose nature is incapable of the compassion intended*."

[a] Heb. iv. 15. [b] Ib. x. 34.

So much for our Lord's ability, as man, of sympathizing with tempted man. We would not, however, forget that in the Person of Christ two natures were existent, and mysteriously united, the Human and the Divine. On this account it has been said that any other view than that of the absolute impeccability of our Lord 'tends to Nestorianism.' But while accepting the doctrine of the unity of His sacred Person, we would also remember that it is now, as of old, sadly possible, in flying from Nestorianism to fall into the other extreme, and adopt a practical Eutychianism. In dwelling unduly on the Divine Nature we are in danger of ascribing its 'properties' to the Human, and so, of course, *vice versa*. If we would think rightly of our blessed Lord the essential properties of both natures must be faithfully considered. If we lose sight of those of His Human Nature we fail to appreciate the full truth of the Incarnation; if of those of His Divine Nature, we are in danger of adopting a pure Humanitarianism. To avoid both extremes it is necessary to hold, as Hooker says, that "in the conjunction of natures in the Person of Christ the *natural* properties of *either*[c] substance *remain, unabolished, uncommunicated*[d]," or with Liddon, that "the union of the Divine and Human Natures in Christ was not fatal to the full perfection of either."

It is not the part of faith to deny what reason cannot comprehend. Neither will reason assert that

[c] = both. [d] *Eccl. Pol.*, Bk. v. 53.

what is incomprehensible must necessarily be also unintelligible. "There is a vast difference between unintelligible and incomprehensible. That is, strictly speaking, unintelligible, concerning which we can frame no ideas; and that only incomprehensible, concerning which our ideas are imperfect. *It is plain therefore, that a doctrine may be intelligible, and yet incomprehensible* . . . it is very evident, that there may be infinite relations of one thing to another, which, for want of adequate ideas, will be to us *undiscernible:* but any propositions, with respect to such undiscernible relations, will, when proposed, be to us *mysterious:* and consequently, those who explode all mysteries, can maintain their ground only by asserting, that all their ideas are *adequate:* a perfection which the sober part of mankind will be very backward in allowing them. . . . We are certain, even from natural arguments, that there can be but one divine nature; but it hath been declared in Scripture, that the Father, Son, and Holy Ghost are each of them distinctly GOD; and consequently, that these three are one: the *truth* of the proposition is revealed; the *manner how it can be true* is still a mystery. Accordingly our assent to such propositions is a certain persuasion that they are really true, though of themselves inevident; a persuasion of their truth, without concerning ourselves about the manner of it. . . . When we contend for believing the mysteries of religion, we mean no more than giving an assent to those doctrines which are mysterious. . . . The term *mystery* hath a relative

sense, and implies a respect to that person's understanding to whom a thing is mysterious: it will appear from hence, that a doctrine is so far to any man mysterious, as he cannot or does not comprehend it. And if a mysterious doctrine be therefore *false*, these consequences will follow:—that the knowledge of the most ignorant person is the standard of *truth*;—that there can be no real difference in men's intellectual attainments; and no real progress made in knowledge. For, if every mysterious doctrine be *false*; and if every doctrine not comprehended by the most ignorant person be to him *mysterious*; then, every such doctrine is *false*. It follows, that *all* truth is by him comprehended; i.e. that his understanding is the measure of truth; that no one man can be really more knowing than another; and no man really more knowing at one time than at another. So fruitful is one absurdity of many more[e]!" Now all this strictly applies to the subject under consideration. The truth of our Lord's Divinity is clearly and undeniably a matter of revelation. The reality of His Humanity is also a matter of revelation, of which history has taken cognizance[f]. In the Person of Christ two Natures, the Divine and the Human, were mysteriously united, and Scripture represents the Hypostatic Union as indissoluble. It ascribes to Him the 'natural properties' of the Divine

[e] Bp. Conybeare *On the Credibility of the Mysteries of the Christian Religion.*

[f] St. Matt. i. 22—25; St. Luke i. 35; Gal. iv. 4.

Nature; it also ascribes to Him the 'natural properties' of Human Nature[g]. He was not only God, nor only Man, but both God and Man, or rather the God-Man. "Perfect God, and perfect Man. . . . Equal to the Father, as touching His Godhead: and inferior to the Father, as touching His Manhood[h]." As God He possessed all the attributes of Deity, but in the infinite condescension of the Incarnation, in which He took upon Him our nature, He subjected Himself to the liabilities and weaknesses of Humanity. Still He remained *God*, Who, at the same time, was no less *Man*. And whilst in His sacred Person there was the absolute and inconceivable holiness of Deity, we may believe it to be a truth divinely revealed that He condescended to participate in the peccability of Humanity. We cannot conceive of either Nature, the Human or the Divine, as existing apart from its own 'natural properties' and attributes. In the Person of our Lord, in the language of Hooker, 'the natural properties of either substance' were '*unabolished*.' As the two Natures were mysteriously united in the Person of the 'one Christ,' so the 'properties' of either were conjoined but 'uncommunicated;' and this conjunction was in no way 'fatal to the full perfection of either' Nature. But because these things are in their very nature profound *mysteries*, they are none the less revealed truths. They may be 'incomprehensible,' but they are by no means 'unin-

[g] Acts vii. 55. [h] *The Creed of St. Athanasius.*

telligible.' We may not, 'for want of adequate ideas,' be able to comprehend the 'infinite relations of one to another,' but that does not disprove the truth of either. 'The *truth*' of each 'is revealed; the *manner how it can be true*,' may nevertheless be a mystery. And this holds true of our Lord's peccability. We may accept it as a Divinely-revealed truth, although, 'for want of adequate ideas,' its 'infinite relations' to other truths, also equally Divinely-revealed, may 'be to us undiscernible.' And surely this is not surprising when we remember the nature of the truth we assent to. For, as the learned writer quoted above observes, "Many things may be true; and we may have sufficient evidence that they are true, though attended with difficulties. This is allowed in matters of pure reasoning: and every man assents to numberless propositions which he cannot entirely clear up." Faith is founded on testimony, not on mathematical demonstrations; these produce knowledge, not faith. All that is required in order that faith be safe and genuine is, that it be in accordance with the testimony upon which it is founded, and that the testimony itself be credible.

In treating of the peccability of our blessed Lord, we are aware that it has been said that such a view is not in harmony with any of the more generally received systems of theology; but the question which concerns us far more intimately is, Is it a truth Divinely-revealed, or is it not? We believe that it is, and, therefore, for this reason, and no other, we

assent to it. Moreover, however perfect the system may be, and however useful, it will almost invariably be found to possess its weaker points when tested by the Inspired Word. It has been remarked that Holy Scripture "states doctrines as facts,—GOD-taught truths,—which it enunciates for the most part, from time to time, as it pursues the course of narrative, or devotional poetry, or epistolary correspondence, without staying to classify, systematize, or even reconcile them[i]." There are certain truths of revelation which, although very generally accepted, protest, so to speak, against their inclusion within the limits of any system, however complete and valuable it may be in respect to other truths, and these are such truths as Man's Free Will and GOD'S Omniscience, and may we not also say the peccability or impeccability of our blessed Lord? To bring these truths within the hard and fast lines of any system of theology, instead of endeavouring to hold them, *not loosely*, but in accordance with the scattered utterances of revelation concerning them, is the sure way to impair, if not to explain away, some point or feature more or less necessary to their full conception. They are like bright rays of sunlight falling on different objects, whose colours may be compared and admired while separate, but which are no sooner blended than they lose their peculiar tints.

[i] Bp. Jackson's *Witness of the Spirit: Sermons preached before the University of Oxford.* Third Ed. 1870, Serm. vi.

But, further, it is clear that even in reference to GOD absolutely, *posse non peccare* involves all we need to imply or believe by the use of *non posse peccare*. This view is evidently adopted by St. Anselm, Archbishop of Canterbury (cent. xii.), and one of the ablest "defenders of Church doctrine, and most illustrious logicians" of the age in which he lived. For he says, "whenever it is said that GOD *cannot*, there is no denial of His power, but some power and strength is indicated which cannot be overcome. For nothing is meant but that no power can cause Him to do what it is said that He cannot do[j]."

Now, if this is true of GOD absolutely, may we not apply it to our blessed Lord? And may we not do it without any 'tendency to Nestorianism?' Does not such a view increase immensely, to human thought, the glory and merit of His Wilderness triumph 'over all the power of the enemy[k]?' And especially so when we consider that His victory was achieved on a field where a previous defeat had been suffered; that, as Man He regained what 'the first man' lost. 'The first Adam' was tempted as man and fell, while 'the last' is assailed as Man by the same Foe, and triumphs gloriously[l].

[j] *Cur Deus Homo?* Bk. ii. ch. xviii. Part i. It also underlies the argument of chap. x.

[k] St. Luke x. 19. Cf. Dr. W. H. Mill's *Sermons on our Lord's Temptation* (1844), Serm. ii. pp. 32, 33.

[l] 1 Cor. xv. 45—47.

"O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.

* * * *

"O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail."

And does not the view of our Lord's peccability also more decidedly confirm belief in His willingness to sympathize with His tempted followers? May not the very thought of it nerve the soldier fighting under His banner for sterner strife, and a still grander, nobler 'endurance [m]?' May he not in the *comfort* of this truth—that his 'Captain' fought and conquered with no other advantage than he possesses—filling his soul in seasons of weakness and temptation, learn something of the experience of "vexed thoughts wandering into prayer," and in the *power* of it be enabled to overcome his spiritual foes, and seek 'The Way of Holiness [n],' along which He who redeemed him shall be His Leader and Example [o]?

Our blessed Lord came and took His place by the side of all who learn the hard lessons of experience [p]. As Man He grew, He toiled, He prayed, He 'overcame' temptation [q]. As Man He yearned

[m] 2 Tim. ii. 3, iv. 7, 8. [n] Is. xxxv. 8.
[o] Cf. the beautiful comments of Bp. Lowth *in loco*.
[p] St. Mark vi. 3; St. Luke ii. 51, 52, vi. 12.
[q] Rev. iii. 10, 21.

for human sympathy in His hour of trial, and desired the presence with Him of human friends; and in His Humiliation condescended to be subject to Human limitations, mental as well as physical[r]. In short, as Man, He not only had close, personal experience of the power and subtlety of temptation, but also participated in the lot of a sorrowing, straightened, suffering race. "A Man of sorrows, and acquainted with grief[s]." And yet in the lowest depth of His voluntary Humiliation He was as truly GOD as He was Man. His Deity was as truly existent in His Personality as were His self-repression and self-limitation[t]. He taught His ultimate and continual dependence upon the Father, "through the Eternal Spirit He offered Himself[u]" a Sacrifice for sin, and yet He taught with authority, He cleansed the leper, He miraculously fed the multitudes, He stilled the tempest, He cast out demons, He raised the dead to life again.

If, then, *He* were ever watchful, lowly, trustful, in a sinful world, shall not we also endeavour in these, as in all things, to 'learn' of Him[x]? And although the angry billows of temptation surrounded Him, He will not leave His faithful disciple, in the fiercest trial, without 'a way of escape[y]'—a Divinely-pro-

[r] St. Mark xiii. 32; Phil. ii. 5—8. See *Appendices*, Note A, *Our Lord's State of Humiliation.*

[s] Is. liii. 3. [t] St. John v. 26, 27.

[u] Heb. ix. 11—14; St. Matt. vii. 29, viii. 2, 3; xiv., xv., viii., ix. 23—26; St. Luke vii. 11—17; St. John xi. 38—44.

[x] St. Matt. xi. 29. [y] 1 Cor. x. 13.

vided ἔκβασις, open and available in the moment of direst need. Faith will discern and use it, though heedlessness or unbelief may make light of it. In the darkest hour let our cry be—"O send out Thy light and Thy truth; let them lead us, and let them bring us unto Thy holy hill[z]." Yea, do Thou Thyself 'lead us,' Saviour of men—Human and Divine, —Who art Thyself 'the Way, the Truth, the Life[a]!'

"O *Way* Divine, through gloom and strife
Bring us Thy Father's face to see;
O heavenly *Truth*, O precious *Life*,
Lead us through toil to rest in Thee."

With regard to His life, apart from the *exercise* of Divine power, it is certain that as His Infancy and Childhood were 'no mere pretence,' so neither was His state of Humiliation[b]. Even in the records of His Ministry, contained in the Gospel, sometimes He is contemplated by the Inspired Writer from the standpoint of His Humanity, sometimes from that of His Divinity. And sometimes these views of His sacred Person are set forth in the record of His working in the closest sequence, as when, for instance, we are told of His sleeping one moment as a tired, weary man, although the Divinity slept not in Him, for the next moment "He arose," and with Divine authority "rebuked the winds and the sea; and there was a great calm[c]." And they who wit-

[z] Ps. xliii. 3.
[a] St. John xiv. 6.
[b] See Note A, *Appendices*.
[c] St. Matt. viii. 23—27.

nessed it "marvelled, saying, What manner of *man* is this, that even the winds and the sea obey him!" And, again, sometimes the inspired representation is such as to require us, in speaking of Him, to make a distinct use of the *Communicatio Idiomatum*.

With these features of the Evangelic record in view, we may surely be pardoned for treating of the peccability and Humiliation of our blessed Lord more or less apart from other aspects of His sacred Person. With regard to a point we have before dwelt upon,—our Lord's identification with a sinful race,—we may quote from one who lived in difficult and dangerous days [d], but whose name is widely and deservedly revered in the English Church. Bishop Andrewes says,—"Immanuel, God with us . . . 'With us' in His nature, that is 'with us' as man—that is short. We are more—sinful men; a wretched condition added to a nature corrupt. Will He be 'with us' in that too? Else this of nature will smally avail us. What, in sin? Nay, 'in all things, sin only except' (Heb. iv. 15). Yea, that is in being 'like us,' but not in being 'with us.' For in being 'with us' except sin, and except all; the ridding us of our sin is the only matter, saith Esay after. Therefore to be with us in all things, sin itself *not* except. St. John's *caro factum est* will not serve (John i. 14), St. Paul's *fuit peccatum* (2 Cor. v. 21) must come too. In 'with us' there too. I say it over again: unity

[d] Cf. Canon Perry's *Hist. of the English Church*, vol. ii. pp. 395, 407.

of nature is not enough, He is to be 'with us' in unity of Person likewise. *So He was.* The debtor and surety make but one person in law. That He was, and then He was *Cum*, 'with us' thoroughly as deep in as we . . . He was a right 'Immanuel,' truly 'with us.' 'With us' as men; 'with us' as sinful men; 'with us' in all things, sin itself *not* excepted [e]."

Now there is no statement in this passage for which the clearest Scriptural authority may not be cited. The Bishop's style is that of a bygone age, his meaning is compressed, and his language sententious, but the import of the passage may be readily understood by comparing it with such statements as He was "found in fashion as a man [f];" He "took upon Him the form (μορφὴ) of a servant [g];" was "made in the likeness of men [h];" "God sent His own Son in the likeness of *sinful* flesh [i];" "made to be sin for us;" "made a curse for us [k];" and other like expressions showing that He not only took upon Himself our nature, but also that our sins were in a definite and real sense imputed to Him in that nature, and that the punishment of them fell upon Him [l].

Moreover, in order that He might be "touched

[e] *Sermons on the Nativity*, Serm. ix. (Is. vii. 14). Cf. the above passage from Bp. Andrewes, with the comment of Bp. Wordsworth on 2 Cor. v. 21, pp. 3, 4.

[f] Phil. ii. 7, 8.

[g] Cf. *Appendices*, Note A, *Our Lord's State of Humiliation*.

[h] Phil. ii. 7. [i] Rom. viii. 3. [k] 2 Cor. v. 21.

[l] Gal. iii. 13; Is. liii.

with the feeling of our infirmities He was Himself *in all points tempted like as we are* [m]." Hence "He is able to succour them that are tempted [n]." And His power of sympathizing with, as well as succouring, the tempted, is derived from His union with us in nature, and in the experience of *like* temptations. As Bishop Carpenter truly observes: "Hardihood is learnt in hardness. Quickness, readiness of mind, in the presence of danger, can be learned by no theories —only in the spot where peril shows her face can men learn calmness and courage. Ignorance may not know fear, but true bravery can only exist where fears and dangers are to be found. . . . The effective soldier of life must have spent time in the drill-ground, if not blood on the battle-field." And, inasmuch as we believe that our blessed Lord was not only 'Perfect God,' but also as truly 'perfect Man;' and that the 'perfection' of His Human nature involved the possession of all the 'properties' of that nature, and, therefore, that "the union of the Divine and Human Natures in Him was not fatal to the full perfection of either," or, that, in Hooker's words, "the natural properties of either substance remain, *unabolished*, uncommunicated;" and that, nevertheless, in His sacred Humanity, He was "tempted like as we are" — we hold that while we cannot ascribe to Him, of whom it is written, *καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι* [o], any subjective possibility of falling, we are required to admit the objective possibility of His

[m] Heb. iv. 15. [n] Ib. ii. 18. [o] 1 John iii. 5.

falling. The objective possibility of His falling is not inconsistent with those passages of Holy Scripture which tell us that He was 'without sin [p],' that He was 'holy, harmless, undefiled, separate from sinners [q]', and that '*in* Him is no sin [r].' They describe the *actuality*, rather than any *possibility* of His state. While, on the other hand, it is supported by such statements as "made perfect through *sufferings* [s];" that speak of His 'oneness' with the 'sanctified [t],' who are certainly peccable, in their dependence on the One Eternal Father,—"He that sanctifieth and they who are sanctified are all *of* one;" that tell us "in all things it behoved Him to be made like unto His brethren,"—whom "He is not ashamed to call brethren [u];"—that speak of His being "touched with the feeling of our infirmities," and being "in *all points* tempted *like as we are* [x]," and "*learning obedience* by the things which He *suffered* [y]," and taking the form (μορφή) of a servant (δοῦλος) [z]," and, finally, of His being capable of "increasing in wisdom as well as age [a]"—"the Divine Personality in Him gathering round itself the *ordinary* accessions and experiences of the sons of men [b]." Moreover it has been said of mere man—"So far as

[p] Heb. iv. 15. [q] Ib. vii. 26. [r] 1 John iii. 5.
[s] Heb. ii. 10. [t] St. John xvii. 19, 23.
[u] Heb. ii. 11, x. 14, 29, ii. 17, ver. 11.
[x] Ib. iv. 15. [y] Ib. v. 8.
[z] Phil. ii. 7. See *Appendices*, Note A, *Our Lord's State of Humiliation.* [a] St. Luke ii. 52.
[b] See Alford, *in loco*, and Note A.

the Christian is and remains a son of God (begotten of Him and therefore participant of His Spirit), he *cannot* have a different taste and choice from his Father . . . . so long as the mind of God shines out bright and strong in the child of God, he cannot but think as his Father thinks; feel as his Father feels; will as his Father wills. Hence it was that Jesus 'did always such things as pleased His Father[c].' Hence that the Psalmist could say, 'When Thou comest to me, I will walk with a perfect heart[d].' Hence that every Christian, in proportion as God's Spirit dwells in him, becoming like-minded with this Spirit (φρονῶν τὰ τοῦ Πνεύματος), therewith and thereby *walks in concert with this Spirit*[e]."

And yet who will deny the peccability of mere man, however perfectly he may be enabled by Divine grace to walk in "the way of God's commandments[f]?"

We have discussed the point of our Lord's peccability at considerable length because we believe that the view involved in the application to Him of *posse non peccare*, rather than *non posse peccare*, is the *true* one, and because we believe that it is, consequently, the *only* one capable of harmonising the various statements of the Word of God concerning His Divine-Human Personality. And, further, that it is more in unison with those statements of Holy Scripture which set forth our Lord's ability to enter

[c] St. John viii. 29. [d] Ps. ci. 2.
[e] Griffith's *Gospel of the Divine Life*, p. 480, note i.
[f] St. Matt. xix. 17.

into, as well as sympathize with, the experiences of His tempted followers.

We have not touched upon what might, or might not have been the result, or what possible bearing on the Incarnation it would have had, if, our Lord being peccable, His Wilderness Temptation had not ended in the way it did. And we have not dwelt upon this point for the obvious reason that it belongs to the domain of pure speculation, inasmuch as neither Holy Scripture nor the Catholic faith afford us any assistance, however slender, in the matter. While, too, the view of our Lord expressed by *posse non peccare* does not oppose the Creed of the Church, it is more strictly in agreement with the Inspired Word as to the reality of our Lord's ability to sympathize with the tempted, than is the opposite view of *non posse peccare*, which tends to obscure the nature of His experience of temptation, and, therefore, also of His sympathy, and is not necessarily involved in any statement or article of the Catholic Faith.

It is not only written concerning our blessed Lord that He "suffered being tempted," but also that "though He were a Son, yet learned He *obedience* by the things which He *suffered*[g]." And does the immediate context explain away in any degree the deep mystery involved in these words? By no means. It rather increases it by adding, "*And being made perfect*, He became the author of eternal salvation unto all them that obey Him[h]."

[g] Heb. ii. 18, v. 8.

[h] Ib. v. 9.

Again, Scripture tells us that our Lord "was in all points tempted like as we are, yet without sin[i]." Here we have, as in no other verse of Scripture, in few words, the substance of all that the Evangelists tell us of His temptation, not only, although chiefly, in the Wilderness, but throughout His earthly life. We have the fact of His temptation in the word 'tempted;' the extent and nature of His temptation, 'in all points like as we are;' the final state of the tempted, 'without sin.' But we have not a hint of His *impeccability*. And, if our Lord was impeccable, we know that temptation, in His case, could not but leave Him 'without sin;' if peccable, we need for our comfort and encouragement to be told that when He "suffered being tempted[j]," He 'overcame' the temptation; and that He is able to sympathize with, and succour, His brethren. And this is just what Scripture does tell us.

Thus we see that the absolute sinlessness of our blessed Lord, the reality of His temptation, the fact of His being tempted 'like as we are[k],' His ability to sympathize with the tempted, and the *merit* of His victory[l], are all sufficiently affirmed by the use, concerning Him, of *posse non peccare*, which can scarcely be said of *non posse peccare*. For these

[i] Heb. iv. 15. [j] Ib. ii. 18; Rev. iii. 21, 5, 10, 12; Heb. ii. 11, 17, 18. [k] Heb. iv. 15.

[l] Cf. Dr. W. H. Mill's *Sermons on our Lord's Temptation*, 1844, Serm. ii. pp. 32, 33.

reasons, and not out of mere curiosity, we have ventured to discuss this confessedly difficult subject. If we err in the view herein adopted, may 'the Spirit of Truth [m],' graciously promised by Him of Whom we have written, 'guide us,' and all who may read these pages, 'into all truth,' and overrule to our blessed Lord's more abundant glory what has been set forth sincerely, if imperfectly.

Hitherto we have endeavoured to keep before our mind two special aspects, closely connected in thought and character, of our Lord's relationship to His people, its sympathy and succour; and have felt constrained to express an opinion that, belief in the reality of our Lord's *Human* nature, as an article of the Catholic Faith, in other words, that He was 'perfect Man' as truly as He was 'perfect God,' in the *reality* of His Wilderness Temptation, as recorded by the Evangelists, and in the truth of the statement that He "was in *all* points tempted *like as we are* [n];" and also as resulting from these positions a firm belief in the teaching of Holy Scripture as to the reality of His effective sympathy with the tempted, require us to take the view which we have above expressed of our Lord's *temptability*.

It now remains for us to apply the truth of our Lord's sympathy, for comfort and encouragement, to the experiences of a life of temptation. We have already seen that Bishop Wordsworth, Bishop Harold Browne, Doctors Mill, Ullmann, Owen, Hooker, and

[m] St. John xvi. 13—15. [n] Heb. iv. 15.

the teaching of St. Anselm, are all more or less in agreement with what has hitherto been said[o]. In His Wilderness ordeal our Lord had practical experience of "the depths of Satan[p]," and after His Ascension warns the Church of Thyatira against the same danger. His conflict with the Evil One was one of the greatest events, and one of most solemn import, recorded in the Gospels. It was His first great encounter with the enemy of God and man. It was not only fierce and mysterious in character, and of vast significance in its bearing on the salvation of mankind, but was such that the ultimate issues of it we can but faintly and partially conceive. Whatever it meant in its inmost reality to our Lord, as the God-Man, one thing is certain, it was undertaken "for us men and for our salvation." And as His lowly estate at Nazareth[q] was not forgotten when He ascended to the right hand of the Majesty on High, so having met and vanquished the Evil One in the Wilderness with "the sword of the Spirit[r]," in His glorified state He warns those of the Church of Pergamos, who were dwelling "where Satan's seat is[s]," that He "will fight against them also with the sword of His mouth." Thus, from the Gospels to Revelation, from the beginning of His Ministry in the Holy Land down to His latest messages to the Apostolically-founded Churches of Asia, the only

[o] Other authorities, e.g. the late *Dr. Payne Smith*, are cited in *Appendices*, Note A.

[p] Rev. ii. 18, 24.

[q] Acts xxii. 8.

[r] St. Matt. iv. 4, 7, 10; Eph. vi. 17.

[s] Rev. ii. 12—16.

weapon of Christian warfare sanctioned by His use and precept was "the sword of the Spirit, which is the Word of God [t]."

The warfare, too, in which His followers shall be engaged until the "restitution of all things [u]" will be no other than that upon which He entered in the Wilderness; and from first to last He will be "the Captain of their salvation [x]." However true, then, it may be that—

> "The while we fain would tread the heavenly way,
> Evil is ever with us day by day,"

we may be assured that weakness itself possesses the promise of strength sufficient and unfailing, while, conscious of its own great need, its eyes and heart are uplifted to Him [y] Who from His past experience knows all the strain and danger of its warfare, but Who now possesses "all power in heaven and in earth [z]."

But the conflict shall not last for ever. Evil will not always oppress the faithful. The strife shall one day end in victory, final and complete. And when the warfare is ended, and the darkness left behind, the victor shall receive from the hand of his enthroned and Anointed King "a crown of glory that fadeth not away [a]."

Meanwhile the sympathy which the aching heart and sinking spirit so earnestly crave is not withheld. For "every aspiration after truth is, consciously or

[t] Eph. vi. 17. [u] Acts iii. 21. [x] Heb. ii. 10. [y] Ps. cxxi. [z] St. Matt. xxviii. 18. [a] Ps. ii. 6; 1 Pet. v. 4.

unconsciously, a looking to Christ [b]." And He beholds from His throne of glory every struggle, and every effort in His cause. Yea, the secret pang, the silent tear, the upward glance, are all known on high! "We have not an high Priest which cannot be *touched* with the feeling of our infirmities [c]." "In all their affliction *He was afflicted* . . . and in His love and in His pity He redeemed them [d]."

> "In every sorrow of the heart
> Eternal Mercy bears a part."

One element, however, which enters into and intensifies the awfulness of our experience of temptation is the consciousness of the possibility of falling; and this consciousness has been realized even by the holiest of GOD'S children [e]. It is frequently alluded to in the Psalms, and indeed throughout the Scriptures [f]. It not only enters into confessions of sinfulness and demerit, but often runs as an undertone through acknowledgements of victory and ascriptions of praise. The absence of this consciousness is either due to spiritual blindness or results from spiritual pride. Liability to depart from conformity to the Divine Will and the holiness of the Divine Law is a characteristic of human nature. And one absolutely exempt from the liability of falling could scarcely be said to be capable of any

[b] Bp. Westcott. Cf. also Anselm's *Cur Deus Homo*, Bk. ii. (end of) chap. ix.

[c] Heb. iv. 15. [d] Is. lxiii. 9. [e] Job i. 5.

[f] Ps. li, 11, 12, liii. 3, lvi. 13; 1 Cor. ix. 27.

experience of the most painful element in a life subject to temptation. But in view of the universality of this liability, and as a warning against the danger of self-confidence, it is written, "let him that thinketh he standeth take heed lest he *fall*[g]."

But granting that a life that could not possibly move in any other than a *sinless* direction might realize many of the most painful sensations excited by temptation, and, in proportion as holiness was its true characteristic, might realize all the painfulness of a deep shrinking from contact with evil, yet it can know nothing of the horror of a consciousness of *liability to sin*. A state of real temptability, as of probation[h], cannot be founded otherwise than on an entire freedom of choice, unfettered by any absolute *necessity* of adopting a given course or object. In other words, such a state must be equally free to incline either in the direction of that which is good, or in the direction of that which is evil, in the direction of truth or in the direction of error. Nor can a choice that is irresistibly influenced by something external to itself be said to be genuine. Moreover, apart from the possibility of an evil or false choice, there would be little danger in our being exposed to temptation, and as little merit in any victory that may be obtained. It is flattery rather than praise to speak highly of one who rushes into a conflict in which

[g] 1 Cor. x. 12.

[h] Cf. Dr. W. H. Mill's *Sermons on our Lord's Temptation* (1844), Serm. ii. p. 33.

he *knows* himself *invulnerable*. He who cannot be harmed need not be afraid of an enemy. The glory of the renowned victors of Marathon, for instance, is due far more to their not refusing to face such tremendous odds than to their actual prowess in the field.

But, again, while the weakness of our position is, in one sense, involved in the possibility of making a false choice, the very fact that it is weak, in this respect, should obviate the danger of our falling through self-confidence. Besides, is not the inspired record of the course and issue of the experience of GOD'S saints of old, "From weakness were made strong[i]?" But is it only the New Testament comment on Old Testament experience? Is there not the clearest evidence, in every part of the New Testament, that it is nothing less than a *permanent* principle of the Christian life? Otherwise, what mean the repeated exhortations to "endurance," to "let patience have its perfect work," and to "overcome[k]?"

Observe, too, that, to "a *little* strength," united with faithfulness to the Divine word and Name, was given the promise of preservation "from the hour of temptation[l]." And a learned writer tells us that "of all the seven Churches of Asia, Philadelphia had the longest duration of prosperity as a Christian city,

[i] Heb. xi. 34.

[k] St. Mark xiii. 13; 2 Tim. ii. 3; St. Jas. v. 11; Heb. vi. 15; St. Jas. i. 4; Rom. xii. 21; Rev. ii. 7, 11, 26, iii. 21.

[l] Rev. iii. 8, 10.

and is still a spacious town, with the remains of not less than twenty-four churches[m]." What a striking illustration does this Church of 'little strength' afford of the truth addressed by its Apostolic founder to the Church at Corinth, "GOD hath chosen the *weak* things of the world to confound the things which are *mighty*[n]!" The 'weak' in His hands, and as the objects of His care, become stronger than the 'mighty' without Him. Moreover, this truth so strikingly illustrated in the history of the Church of Philadelphia, and announced by St. Paul to the Church at Corinth, was a fact the Apostle had realized in his own *personal* experience,—'when I am *weak* (in myself), then am I *strong* (in GOD)[o]'—while we find that the hour of another Apostle's supremest *self*-confidence was the hour of his greatest weakness and danger[p]. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts[q]."

Have we not reason to feel the truest thankfulness, that He who "was in all points tempted like as we are[r]," knows the bitterness and severity of His people's trials? And although our Lord's experience in the Wilderness was that of the most real temptation, we cannot read the account of it in the Gospels without being struck by the calm majesty of the

[m] Dean Plumptre's *Seven Churches of Asia* (1884), pp. 173, 174.

[n] 1 Cor. i. 27; St. Luke xi. 21, 22; 2 Sam. xv. 31, xvii. 23.

[o] 2 Cor. xii. 10.

[p] St. Mark xiv. 29—31, 72; St. Luke xxii. 31—34, 61, 62.

[q] Zech. iv. 6. [r] Heb. iv. 15.

"King of saints[s]." Here, and now, if ever in our blessed Lord's life, we are shown the possibility and the blessedness of—

> "Central peace subsisting at the heart
> Of endless agitation."

Here "Christ, as perfect Man, shows us what man ought to be." Yea, more, He "shows us how GOD and man may be at one." The fact that the All-Holy One did not refuse to meet man's dread foe in man's behalf entitles Him to the grateful love and adoration of the race He came to save. But the obligation under which we lie to Him is immeasurably greater, for in meeting the Tempter He accommodated Himself sinlessly to human limitations, and shrank not from the more painful elements of human temptability. And so—

> "Deeper the reverent wonder grows,
> Deeper the sense of sweet repose."

However, from any point of view our Lord's Wilderness conflict is a mystery. The Incarnation is a mystery. The origin of evil, and the reasons for its Divinely-permitted power and continuance involve the greatest mysteries. Divine Providence, even as it is exercised in the probationary state of the children of GOD, is often veiled in mystery[t]. With all these, and with many other facts and truths of Christianity, are connected the most difficult questions upon which finite minds have ever dwelt. A few brief

[s] Rev. xv. 3. [t] Ps. lxxiii. 2, 13—17.

years may suffice to obtain a knowledge of the facts and doctrines of Christian theology, but nineteen centuries have not been sufficient to enable the deepest thinkers to solve all the problems connected with the Faith we profess, and which bear in so many ways on the every-day life, and eternal destiny of mankind. And, what is more, they will ever remain among "the deep things of God[u]," which the Spirit only is able to 'search' and to 'reveal,' and which will only 'belong unto us' so far as they are 'revealed,' but which apart from such revelation must necessarily belong to "the *secret* things of the Lord our God[x]." And so while we cannot expect in this life to be able to enter into the innermost chamber of Truth, loyalty to Truth itself, as well as the demands of the Spiritual Life, forbid us to forego enquiry into its nature and extent. We must now and here 'strive to enter in[y],' although we may find that "an entrance can only be ministered unto us *abundantly*[z]" in another life and sphere of existence. The life of God in the soul must progressively reveal itself, and this progressive revelation will ever depend upon an *increasing* 'manifestation' and appreciation of Truth[a]. But the knowledge of Truth is necessary to its being appreciated, and any advance in this appreciation must depend upon an increasingly perfect knowledge of it. And this cannot be attained where enquiry is forbidden, or precluded, or where it is not earnestly

[u] 1 Cor. ii. 10. [x] Deut. xxix. 29. [y] St. Luke xiii. 24. [z] 2 Pet. i. 11. [a] 2 Cor. iv. 2.

and faithfully entered into. Hence Truth must be sought in a spirit of reverent not curious, earnest not timid, enquiry. She must be sought to be followed, and not merely to be admired. She must be sought in her own domain, and not in those by-ways, where only those who mistake her real character are prone to seek her. And when found, her exhortation to all who have faithfully sought her will be—"Be more afraid of the littleness than of the largeness of life."

And we may rest assured that in this pursuit of Truth, as well as in the strain and stress of the Christian Life, we have the sympathy and succour of One Who knows our weakness and our need, and Who is "the same yesterday, to-day, and for ever [b]." And He will not fail the earnest seeker after Truth, but will grant him the inspiration of His Presence, the comfort of His Spirit, and the strength which springs from a deeper insight into His own Divine Character. And—

> "Who look on Christ into His image grow,
> Burn with diviner glow,
> Wrestle intrepid in the spirit's strife,
> And gather strength for life;
> As troops are brave to scale the fire-swept hill,
> By dint of daily drill [c]."

Any real conviction of our Lord's sympathy, together with a firm belief in the exemplary aspect of His sacred life, will not fail to afford a stimulus to

[b] Heb. xiii. 8. [c] 2 Cor. iii. 18.

renewed efforts in His blessed cause, nor to give a confidence nothing else in the sphere of Christianity can produce. This stimulus and this confidence will be realized, too, when "fearfulness and trembling [d]" threaten to paralyze the spirit's energies, and to diminish the Christian's hope. Let us, then, in each troubled and anxious moment remember the Psalmist's words, "when my spirit was overwhelmed within me,"—when the enemy pressed me sorely, my cup of sorrow overflowed, darkness settled down upon me and silence reigned around me,—"*then* THOU knewest my path [e]." And in the trying hour it shall indeed be true of each and all—"He shall call upon Me, and I will answer him. I will be with him in trouble. I will deliver him, and honour him, . . . and shew him My salvation [f]." And faith shall in definite and restful reliance on the word of promise respond, "Thou wilt shew me the path of life: in Thy presence is fulness of joy: at Thy right hand there are pleasures for evermore [g]." Moreover, the tender, loving sympathy of the once tempted but now glorified Saviour is offered in the Gospel to every faithful disciple battling with evil. But the evidence of the full realization of our need of it must consist in our seeking it; and seeking it in all sincerity ensures, sooner or later, its blessed outflow. And in a life in which deep notes of sorrow are so often heard amid its more joyous strains, great indeed is the need of Divine sympathy! Besides, in the presence of

[d] Ps. lv. 5. [e] Ib. cxlii. 3. [f] Ib. xci. 15, 16, xlvi. 1.
[g] Ib. xvi. 11.

terribly real forces of temptation, we have abundant need of equally real sources of strength, and of their peace and rest, too. And in Christ our Risen, Ascended, and Enthroned Lord, we have not only "a sure foundation[h]," but an unfailing and all-sufficient refuge; not only protection against the assaults of our three-fold enemy, but light, and peace, and rest for daily, hourly need! And in that warfare in which—

"All mail hath dint, all flesh hath scar,"

we may daily "renew our strength" *in Him*. Therefore is it written, "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength[i]."

Should we forget, moreover, in the fierce noon-day heat of trial, that "the Fountain of living waters[k]" is still accessible to spiritual thirst, that "the rock of refuge[l]," the Rock of Ages, is *still* a place of assured safety, and what is more, that it is not a *distant* "city of refuge[m]," but is, in deepest reality, an ever-present and impregnable stronghold into which "the righteous run and are safe[n]."

Let us rest assured of our blessed Lord's unfailing sympathy[o]. The mysteries of His unique Personality do not disprove it, while the records, Divinely inspired, of the life He lived visibly among men bear witness to it. And Christian experience in

[h] Is. xxviii. 16. [i] Ib. xl. 31, xxvi. 4. [k] Jer. ii. 13.
[l] Ps. xciv. 22. [m] Josh. xxi. 13. [n] Prov. xviii. 10.
[o] See Goulburn's 'Collects,' *The Third Sunday in Lent.*

a thousand ways, and in every age, has affirmed its preciousness and truth.

Fiery trials, thorny paths, disappointed hopes, are witnesses of our need of superior strength and grace, and of a Saviour's sympathy. But they are not only witnesses of our need of such sympathy, they also constitute the only sphere in which that sympathy can be exercised. If, then, to some, it may seem as though the bright promise of the morning of life were become suddenly overcast, and they were about to be left *alone* to labour on in the darkness, until the wearisome day is ended and they sink to rest,—let not such sufferers lose heart. "Have faith in God [p]" is the exhortation of One, Who knows our every care, and need, and trial, and Who is ever near to succour His people [q]. And what of the precept of the Apostle himself pre-eminent in labours and suffering, Ἀνδρίζεσθε, κραταιοῦσθε,—"Quit you like men, be strong [r]." Is not this the language of one the catalogue of whose sufferings is no mere fiction but real vital biography [s]? Then may we not look forward with hope? "At evening time," if not before, "it shall be *light*"—serene and unfading—not as of an earthly day, but the light of a day which shall know "no night,"—a "day which shall be known to the Lord," and the light of which shall stream from no created luminary, but from the Fount of un-

[p] St. Mark xi. 22. [q] 1 Cor. xv. 10; 2 Cor. xi. 23—28; Gal. vi. 17. [r] 1 Cor. xvi. 13. [s] Acts xx. 17—38; 2 Cor. xi. 23—33.

created Light, the Lord GOD Almighty. "The Lord shall be unto thee an everlasting light, and thy GOD thy Glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended[t]." He, the Divine Luminary, shall dwell in the midst of the New Jerusalem, and shall "give His servants light," and "the Lamb is the light thereof[u]."

It shall not ever be the experience of the toiler's on life's troubled waters,—

> "Deeper looms the *dark* before them,
> Wearier grows each slackening hand,
> No loved presence bending o'er them,
> Hopeless *night* and distant land."

For the darkness shall soon pass away, and the storm become a calm! When "they cry unto the Lord in their trouble, He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven[x]." Do not these blessed words fall like refreshing dew upon the troubled heart? Does not a spirit of peace and rest breathe through these divinely inspired utterances? And do they not seem to say to each and to all—"*O Rest in the Lord*, wait patiently for Him, and He shall give thee the desires of thine heart[y]?" Meanwhile let us not forget

[t] Zech. xiv. 7; Rev. xxii. 5, xxi. 23; Zech. ii. 5; Is. xxx. 26, lx. 19, 20. [u] Zech. ii. 5; Rev. xxii. 3, 5, xxi. 23.
[x] Ps. cvii. 28—30. [y] Ib. xxxvii. 7, 4.

that we are not *alone* in the darkness, however little we realize the presence of the unseen Friend at our side. He Who "was in all points tempted like as we are," "whose mercies are new every morning[z]," and Who is mighty "to save, even to the uttermost," He, even He, has promised "I will *never* leave thee, nor forsake thee[a]."

In conclusion, shall we then refuse His tender sympathy? Shall we *so* dwell upon the Divine as to forget or ignore the Human? Was it not for our sakes that He condescended to take upon Himself Human nature? Does not any conception of His sacred Humanity which tends to diminish His capacity for sympathizing with those whom "He is not ashamed to call *brethren*[b]" fall far short of the truth of its *reality*? Does not a very brief experience suffice to prove that, in the tapestry of the brightest lives the darker colours need to be relieved by the golden threads of a Saviour's precious sympathy? Without it how many lives would lack their chief support in the hour of weakness and trial? But, thank GOD, the deep spiritual *reality* of our Lord's sympathy with His tempted followers cannot be reasonably denied or ignored. And with an increase of light and knowledge, may it not yet be found capable of irradiating "whole regions of life on which we have not looked?" Surely, he only is in danger of thinking little of it, who makes either his own partial experience, or his

[z] Heb. iv. 15; Lam. iii. 22, 23. [a] Heb. vii. 25, xiii. 5.
[b] Ib. ii. 11.

own thoughts, the measure of its divine applicability. While one who bears in mind that He Who was "tempted for our sakes" was the GOD-Man, and that in His Humanity He was not merely *a* Man but *the* Man in whom the whole race is summed up, and by whom it is represented before the Eternal Father, will not think lightly of our blessed Lord's sympathy. Hence in view of this glorious truth, we may well exclaim in reference to His Wilderness conflict,—

"Why gaze we with such wishful eyes
That keenest strife upon?
Why sing we, when to nether skies
The baffled fiend has gone?
'For us' the fight is won, the victory wrought,
Whose issues stretch beyond the loftiest reach of thought.

* * * * *

So Jesus! in this school of scorn,
Though Thou wert Son Divine,
The whispered sin, the troubling thorn [c],
The thought of shame were Thine.
'*Tempted in all points* [d].' Be Thy name adored,
For this true *humanness*,—our Brother, Saviour, Lord!"

W. M. P.

[c] 2 Cor. xii. 7. [d] Heb. iv. 15.

CHAPTER II.

The Necessity of our Lord's Temptation.

THE necessity of our Lord's Temptation is now our subject for meditation. We have already more than once touched upon the point before us. Like all other considerations springing out of the important subject of our Lord's temptation, its *necessity* is a very solemn one. Besides, we must first of all bear in mind that such necessity was not due to any imperfection in our blessed Lord's Personality.

He was "the effulgence" of the Father's "glory, and the very image," or impress, of His "substance [a]." "In Him," as the Son of GOD, "all fulness" of perfection "dwelt [b]." He was, as we confess in the Nicene Creed, "GOD of GOD, Light of Light, Very GOD of very GOD, Begotten, not made, Being of one substance with the Father." But, it may be answered, all this refers to His Divine Nature as co-existent in the Godhead, while in the mystery of the Incarnation, He took to Himself Human Nature also, the Human and the Divine being joined to-

[a] Heb. i. 3, R.V. [b] Col. i. 19.

gether for ever in the one Person—Christ. And, for this reason, we confess in what is 'commonly called the Creed of Saint Athanasius,' that He was "God, of the Substance of the Father, begotten before the worlds: and *Man, of the Substance of His Mother*, born in the world; Perfect GOD, and *perfect Man*." This is all quite true, and yet we repeat that the necessity of our Lord's Temptation was not *due* to any imperfections either in His Divine or in His Human Nature. He was "Perfect God, and perfect Man." In His entire Person He was "holy, harmless (or as R.V. 'guileless'), undefiled, separate from sinners[c]." The *necessity* of His temptation, then, was not inherent in His Person but in His work, and in His relationship to mankind. We do not forget that He is spoken of as being made "perfect through sufferings[d]," but even in that, as in all other similar passages, it is in respect of His relationship to us, and His work for us, as the captain, or "author of salvation," and "in bringing many sons unto glory." It was, therefore, in the language of our Collect for the first Sunday in Lent — "for *our* sake" that He underwent His Wilderness temptation and fast. In this, as in all other respects, "it behoved Him to be made like unto His brethren[e]." And why? "That He might be a merciful and faithful High Priest,"—not only that "He might make *propitiation* for the sins of the people," though this was the ultimate purpose of His redeeming work

[c] Heb. vii. 26. [d] Ib. ii. 10. [e] Ib. ii. 17.

while on earth,—but also in that "*being tempted*, He is able to *succour* them that are tempted [f]." The necessity then of our Lord's Temptation was inherent in the work He came into the world to accomplish. That work was a work of infinite mercy and love, and entailed unknown sufferings upon Him Who came to fulfil it. Shall we not then pray for the aid and teaching of that Holy Spirit, in our meditation, through Whom our blessed Lord "offered Himself without blemish to God [g]," that so, not only this, but every succeeding Lent, may witness in us a greater conformity to the Will of God? With this end in view we shall not fail to profit by our Lenten observance, and it will be time well spent indeed if we are enabled to gain a clearer and deeper insight into "the mind which was in Christ Jesus [h]."

Now we have already seen that the necessity of our Lord's Temptation lay in the Divine work which He came to accomplish. He came to save a sinful race exposed to manifold temptations [i]. In order to be able to do so, He took not only the nature of man but man's place. He therefore submitted to like temptations with them whom "He is not ashamed to call *brethren* [k]."

"We may look home and seek in vain
A fond, fraternal heart,
But Christ hath given His promise plain
To do a Brother's part."

[f] Heb. ii. 18. [g] Ib. ix. 14. [h] Phil. ii. 5.
[i] 1 Tim. i. 15. [k] Heb. ii. 11.

How great then was the condescension of Infinite Love! Well might Keble speak of the mercy of God as not willing to "let the sinner lose his soul at ease." Every 'needs be' in our Lord's life of Humiliation had reference to us, in other words, it entered into His mission of seeking His lost sheep[l]. And, even the announcement of His departure to His disciples is prefaced by the same reason,—"It is *expedient for you* that I go away[m]." Similar meaning underlies many other loving utterances which fell from His sacred lips, as when, for instance, He said, "I have a baptism to be baptized with; and how am *I straitened* till it be accomplished[n]!" All the experiences of suffering and privation in His Holy Life were voluntarily met from love to man. He came to be our all-sufficient Saviour, and in order to be such, He not only died "to put away sin by the sacrifice of Himself," but He also suffered being tempted, that He might be able to succour them that are tempted[o]. Truly He let submission in His holy life have its perfect and sublimest work, and drank to the very dregs the cup of suffering which He had voluntarily taken in man's behalf! Self-sacrifice was the law of His daily life, and the shadow of the Cross lay on His path from the manger to the grave. He became "a man of sorrows" that He might bear "our griefs, and carry our sorrows[p]." He acquainted Himself with weariness of body and anguish of

[l] St. John iv. 4. [m] Ib. xvi. 7, cf. also xviii. 14.
[n] St. Luke xii. 50. [o] Heb. ix. 26, ii. 18.
[p] Is. liii. 3, 4.

mind, that He might give rest to the weary, and peace to the sorrowing [q]. Blessed Jesus! Thou wast also tempted, that Thy followers might know that no temptation can befall them which Thou hast not Thyself experienced before. Have we fallen before the power of strong temptations, and in bitter agony of soul find the happiness of life a wreck, and the peace of life a "shadow that declineth [r]?" O! let us not refuse to seek Him Who was tempted for our sake, although "without sin [s]," and Who still welcomes the returning prodigal. And seeking His Presence, we may find that, though *physical* pain may be deeper than the consciousness of sin, if we really turn to Him Who knows our weakness and our need, the words of the poet will express our own experience that, though we—

> "in sorrow languish,
> Gaze on heaven with eyelids dim,
> Ask relief from mortal anguish,
> Paining nerves or palsied limb;
> But the Christ-eyes smile benignly,
> Seeing *deeper needs within*,
> And the Christ-lips speak divinely,
> Whispering of *forgiven sin* [t]."

O! let us not forget that we are bidden to cast our care on Him, knowing that He careth for us [u]. And, having done that, we may rise and obey the injunction, the value of which even the heathen knew,

[q] St. Matt. xxvi. 38; St. John xi. 33. [r] Ps. cix. 23.
[s] Heb. iv. 15. [t] St. Mark ii. 5, 9—12. [u] 1 Pet. v. 7.

but which the Apostle uses as a Christian precept,—"Quit you like men, be strong[x]." Thinking what we are, and how little we know of Divine things, should lead us to dwell upon what by GOD's help we may become, and the glorious possibility of increasing knowledge. Faithful, strong, steady, hopeful effort, is at once the proof, as it is the pledge, of sincere repentance, and of Divine forgiveness. "Endurance[y]" nerved by faith in GOD, be this our motto in the deepening twilight of sorrow, so shall we find strength in our weakness, joy in our pain, rest in our toil, light in our darkness, and above all, *Christ* in our loneliness. More, we shall realize the deep truth of the words, which hitherto may have been hidden from us,—"in Him all fulness dwells[z]." And "in the fulness of His sufficiency[a]" we shall find our all in all, not only for warfare, but for victory, and peace, and what is more, for temporary loss or failure, if such be the Will of GOD. But we must allow this faith in GOD[b] to influence our daily life, shape our daily actions, and direct not only our efforts, but our very aspirations after higher things. It has been said that "love of heaven is the only way to heaven." It may with equal truth be said that love of, and rest in, GOD's Holy Will is the only way to conceive of the blessedness of that Will being done "on earth as it is done in heaven[c]." And amid all temptations, "this," says

[x] 1 Sam. iv. 9; 1 Cor. xvi. 13. [y] 2 Tim. ii. 3.
[z] Col. i. 19. [a] Job xx. 22. [b] St. Mark xi. 22.
[c] St. Matt. vi. 10.

the Apostle, "is the will of GOD, even your *sanctification*[d]." And says the Saviour once tempted in all points like as we are[e], "for their sakes I sanctify myself, that they also might be sanctified through the truth[f]." May we not then joyfully exclaim with the sweet singer of Israel—"Why are thou cast down, O my soul? and why art thou disquieted within me? *hope thou in God:* for I shall yet praise Him, who is the health of my countenance, and my GOD[g]." Having, then, the Divine sympathy and succour of such a Saviour need we despair? Shall we not rather look to Him in our hour of need, and seek His mighty protection, and find in His Presence the true light of life? Should we doubt either His love or His power? Is not the sympathy of a transfigured Christ sufficient to dispel the gloom of a trusting soul "in heaviness through manifold temptations[h]?" Will He not strengthen thee to overcome even as He "also overcame[i]?" Hast thou the trial of a heart cold and dead to spiritual things? Ask Him to warm it with the fire of His love. Do the things of time and sense cause thee to wander from the way of His commandments? He came to bring into the way of holiness the

"Feet that have stepped aside."

Does the lamp of love burn dimly in thine heart? Ask Him Who is the one source of Love, yea, Who is Love itself, for "GOD is Love[k]," to replenish thy

[d] 1 Thess. iv. 3, 4. [e] Heb. iv. 15. [f] St. John xvii. 19.
[g] Ps. xlii. 11. [h] 1 Pet. i. 6. [i] Rev. iii. 21.
[k] 1 John iv. 16.

empty vessel[l]. Dost thou find it hard to obey the command: "Love not the world, neither the things that are in the world[m]?" He has triumphed over it for thee, for He says, "I have overcome the world[n];" and mayest thou not overcome it in Him? Art thou distressed by reason of having fallen into sin which only thy GOD knows, and which thou wouldst fain hide from *Him?* O! believe it, He is all-sufficient to meet thy case—

> "Healing this the deadlier cancer,
> Speaking all the *spirit* pure."

Is it a fretful self-tormenting spirit, or anger's madness, or passion's rage, or sensual indulgence, or habits of intemperance, or the selfish love of "pre-eminence[o]," or base ingratitude, or dark despair, by which thou art beset? If so, One there is Who knows thy need, and "He is able to save to the uttermost[p]" even the "chief of sinners[q]." For this purpose He came into the world, and for this purpose He Himself endured temptation! Moreover—

> "The purest bliss the *angels* share
> Is o'er a world forgiven.
> Oh mystery beyond compare!
> Earth's joy and sorrow vibrate there,
> And pity brightens heaven."

But, in many instances, it is the lesser trials which sadden life in its daily march. It is not the mighty

[l] "He *is* Love—righteous love, holy love, wise love, chastising love, almighty love, everlasting love."—*Theodore Monod.*
[m] 1 John ii. 15. [n] St. John xvi. 33. [o] Col. i. 18; 3 John 9. [p] Heb. vii. 25. [q] 1 Tim. i. 15.

onrush of well-nigh irresistible temptations, it is the often-recurring temptations to what are so commonly called "little sins." The love of ease, the neglect of minor duties, the tendency to procrastinate in dealing with what some may be inclined to consider "trifling affairs," these, it may be, form the staple of our every-day trials. But what do you think of them my brother, my sister? Do you really regret them? Do you regard them with shame or sorrow, as things that should not have an existence in your daily experience? Are they in a word *trials?* If so, be thankful, there is hope that what we do not acquiesce in we may amend. For in still greater matters, the same principle holds good. "The very complaints we utter of the power of indwelling *sin*," if honest, "are the evidence of the mighty working of indwelling *grace*. For what is it but the principle of faith, that makes unbelief a burden? What but hope, that struggles with our tears? What but love, that makes our coldness a grief to us? What but humility, that causes us to loathe our pride? What but the secret spring of thankfulness, that shows us our unthankfulness, and shames us for it?" If thou sorrowest over these things, my brother, my sister, be thankful, not for thy sorrow, much less for thy sins which cause it, but because to thee they *are* sins. Thy state is not, thank GOD, that of which the prophet speaks—"a *deceived heart* hath turned him aside, that he cannot deliver his soul, nor say—Is there not a lie in my right hand[r]?" On the contrary, thou art not insensible to thy highest

[r] Is. xliv. 20.

interests, nor satisfied with present attainments. Thy will is swayed and forced, but not subdued. Thou wouldst, in such a case, "do good," but "evil is present with thee[s]," not as a welcome guest, but as a hated and abhorred intruder. O! then write across thy life's daily record the great Apostle's words—"Persecuted, but not forsaken; cast down, but not destroyed[t]," and forget not the Divine promise by which he was nerved for such trials, and enabled to render such sublime service,—"My grace is sufficient for thee: for My strength is made perfect in weakness[u]." And let us bear ever in mind that we have to do with the same Almighty Helper, and that, in order that He might aid us in our hour of need, He too was "tempted in *all* points like as we are[x]." But with many, it is not present weakness and failures, nor forebodings as to the future, but a painful ever-present inheritance of sorrow for actions, or even a *course* of conduct, which marred an immediate past, and which still overshadows them. To the penitent, then, we would commend St. Paul's resolution under similar circumstances—"this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are *before*, I *press toward the mark* for the prize of the high calling of GOD in Christ Jesus[y]." But if we must sometimes allow memory to revert to past opportunities neglected, or privileges once little esteemed, or friendships now sacred in our

[s] Rom. vii. 21. [t] 2 Cor. iv. 9. [u] Ib. xii. 9.
[x] Heb. iv. 15. [y] Phil. iii. 13, 14.

eyes, but once rejected; we may still believe that there is great truth in the poem of Jean Ingelow, on "*Regret*," especially if we allow it to teach us the worth of what *remains*[z].

"O that word Regret!
There have been nights and morns when we have sighed
'Let us alone, Regret! We are content
To throw thee all our past, so thou wilt sleep
For aye.' But it is patient, and it wakes;
It hath not learned to cry itself to sleep,
But plaineth on the bed that it is hard.
* * * * *
We did amiss when we did wish it gone
And over: Sorrows humanise our race;
Tears are the showers that fertilise this world;
And memory of things precious keepeth warm
The heart that once did hold them.
They are poor
That have lost nothing; they are poorer far
Who, losing, have forgotten; they most poor
Of all, who lose and wish they might forget.
For life is one, and in its warp and woof
There runs a thread of gold that glitters fair,
And sometimes in the pattern shows most sweet
When there are sombre colours. It is true
That we have wept. But oh! this thread of gold,
We would not have it tarnish; let us turn
Oft and look back upon the wondrous web,
And when it shineth sometimes we shall know
That *memory is possession.*

[z] Cf. Eph. v. 16, ἐξαγοραζόμενοι τὸν καιρὸν, 'buying up the opportunity.'

* * * * *

When I remember something which I had,
But which is gone, and I must do without,
I sometimes wonder how I can be glad,
Even in cowslip time when hedges sprout;
It makes me sigh to think on it—*but yet*
My days will not be better days, should I forget.

* * * * *

When I remember something promised me,
But which I never had nor can have now,
Because the promiser we nowhere see
In countries that accord with mortal vow;
When I remember this I mourn—but yet
My happier days are not the days when I forget."

* * * * *

But O! if there is a strange recompense sometimes even in such memories as these, what is there in the forgiving love of Jesus Christ, which "blots out the handwriting that was against us[a]," and reconciles us to the Everlasting Father[b]? Shall we not, too, more earnestly seek to have our minds elevated, quickened, purified by intercourse with Him Who "having loved His own, loved them unto the end[c]," and did not even refuse to meet the Tempter in their behalf. How terrible is the advent of sin as a great blighting influence and force in the universe of GOD! How wonderful the love of GOD in sending His own Son into the world to restore order where sin had created disorder, to save a race in rebellion against Him, and otherwise hopelessly

[a] Col. ii. 14. [b] Heb. xii. 9. [c] St. John xiii. 1.

lost and undone! How mysterious that the earthly life of that same Divine Saviour should have been bounded, so to speak, by Temptation in the Wilderness when He confronted Satan, and the Temptation of the Garden, when He declared it to be the "hour" not only of His human enemies, but also of "the power of darkness[d]!" But how otherwise was the prophet's question to receive the blessed answer it has received,—"Shall the prey be taken from the mighty, or the lawful captive delivered[e]?" How, we ask, was this to be effected? And the Divine answer comes, "(thus saith the Lord) I will contend with him that contendeth with thee, and I will save thy children . . . . I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob[f]." Thus we see the necessity of our Lord's Temptation. Now we have rapidly glanced at the twofold Nature of our blessed Lord, as set forth in the Nicene and Athanasian Creeds, at the beginning of this chapter, and have dwelt subsequently on a few points and thoughts explaining, to some extent, the necessity of our Lord's Temptation. Let us *now* endeavour to gather together for our meditation some of the facts and events of His holy Life on earth, as Son of God and Son of Man, which *pre*ceded the Temptation in the Wilderness, and, so to speak, lead up to it. So we shall be better able to meditate with spiritual advantage, in our next chapter, upon the actual three-fold Temptation of

[d] St. Luke xxii. 53. [e] Is. xlix. 24.
[f] Ib. xlix. 25, 26.

our Lord in the Wilderness, and to draw from it some plain lessons both of encouragement and warning.

First, then, if we earnestly desire to know, and to fix in our minds, the primary truths of the Person of Him Who for our sakes was "forty days tempted of Satan," and during that period "did eat nothing[g]," we must desire the teaching and illumination of God's Holy Spirit, Whom our Lord said, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," and "will guide you into all truth . . . . for He shall receive *of Mine*, and shall *shew it unto you*[h];" and Who inspired the holy records of His blessed Life. Then, we would place in the very front of our meditation on our Lord's Incarnate Life, as recorded in the Gospels, the briefly expressed but glorious truth that even in a world of sin and temptation it is testified of Him that He "went about doing good, and healing all that were oppressed of the *devil*[i]." This was His gracious work Who amid the holiness of His Divine-Human Life condescended to be "tempted of Satan[k]." As to His *birth*, we are informed, in the Gospel, of its manner, of the one who was so honoured as to be the Mother of our Lord; and, among other particulars, of the dream of Joseph, His reputed Father[l]; in which dream an angel announced to him that Mary his wife

[g] St. Mark i. 13; St. Luke iv. 2.
[h] St. John xiv. 26; xvi. 13, 14.
[i] Acts x. 38.
[k] St. Matt. i. 18—24.
[l] St. Luke iii. 23.

should "bring forth a Son," Whom Joseph was commanded to call "Jesus[m]," the heavenly messenger adding, "for He shall save His people from their sins," *Saviour* being the meaning of the word "Jesus." Well may we remind ourselves that even in His *Human* name are enshrined the Omnipotence and Love of the *Deity!*—

> "Once for all the cross was Thine,—
> Evermore Thy glories shine;
> Once for all the bitter shame,—
> Ever worshipped is Thy *Name*."

"*Jesus*"—Saviour! Therefore, with good reason, does Bp. Pearson say we should "delight and rejoice in the name of 'Jesus,' as that in which all our happiness is involved." A name which was given from heaven—"by the ministry of an angel"—might reasonably be expected to have a heavenly signification—a name given to human deliverers from temporal enemies, but henceforth most fitly borne by Him Who for us has conquered sin and death. One has said, "it possesses charms, glories, perfections, which cannot be found in the combination of the names of all created existences throughout the illimitable universe . . . . without it the world would be hopeless, GOD unapproachable, heaven without an entrance, sin without pardon, and death without a victor" And St. Bernard has testified that it is "honey in the mouth, melody in the ear, joy in the heart, medicine to the soul."

[m] St. Matt. i. 21.

"Jesus"—Saviour! This is just what GOD proclaims Himself to be—"I, even I, am the Lord; and beside Me there is no *Saviour*." "There is no GOD else beside Me; a just GOD and a Saviour; there is none beside Me[n]." And again the prophet speaks of Him as "our *Redeemer*, the Lord of hosts, the Holy One of Israel[o]." Thus, we see that one of the names by which GOD chose to reveal Himself, before our Lord's birth, was that name by which He designated our Lord in a dream to Joseph, and by the outward, visible ministry of an angel to the Virgin-Mother, namely, "Saviour." GOD speaks of Himself by the mouth of His servant as "thy *Saviour* and thy *Redeemer*, the mighty one of Jacob[p]." The 'Redeemer' here is none other than He Who in the passage quoted above[q] is called 'the Lord of hosts, the Holy One of Israel,' whilst here He also calls Himself "the mighty One of Jacob." It is clear then that the same Divine Being Who is called 'Redeemer,' 'mighty One of Jacob,' 'the Holy One of Israel,' is He Who also bears the name '*Saviour*.' And, in accordance with this, we find the Apostle, St. Paul, when writing to Timothy, his own son in the faith[r], speaking of "the living GOD, who is the *Saviour* of all men[s]," and in writing to Titus, his own son after the common faith, speaking of "GOD our *Saviour*," and two verses later of "*Jesus Christ* our *Saviour*[t]." After considering this

[n] Is. xliii. 11, xlv. 21. [o] Ib. xlvii. 4. [p] St. Matt. i. 20, 21; St. Luke i. 26, 27, 31; Is. xlix. 26. [q] Is. xlvii. 4. [r] 1 Tim. i. 2. [s] Ib. iv. 10. [t] Tit. i. 4, iii. 4, 6.

testimony from both the O.T. and the N.T. we are prepared to find that at our Lord's Nativity the heavenly choir announce the "good tidings of great joy" to the shepherds in the words, "unto you is born this day in the city of David a *Saviour*, which is *Christ the Lord*[u]." And that according to the "sign[x]" given to them by the angel, so they found it, for "they came with haste, and found Mary, and Joseph, and the babe lying in a manger[y]." He, then, Who was "forty days tempted of the devil[z]," was He Who came to be our Saviour from sin and Satan. "When the fulness of the time was come, GOD sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons[a]." And no sooner did He enter upon His mission than the dark shadow of "the Ancient Seducer of Mankind, the Author of Evil," fell across His path, and He Who had come as our Great Deliverer was Himself the object of bitterest attack! Our Lord appeared as the Repairer of the breach between Heaven and earth, and Satan at once appeared on the scene with the determination to thwart His mission and undermine His work of Love and Mercy. Having lived from earliest youth to manhood's riper years an absolutely sinless life, He might well be the object of the Adversary's fear and malice. Doubtless, His forty days' Wilderness seclusion served not only as an

[u] St. Luke ii. 8—11. [x] Ib. ii. 12. [y] Ib. ver. 16.
[z] Ib. iv. 2. [a] Gal. iv. 4, 5.

opportunity for the assault of the great Enemy of mankind, but stood to His great life-work in something like the same stead as the forty days' fast of the ancient Lawgiver of Israel, and that of "the Prophet of Fire[b]," and St. Paul's sojourn in the solitudes of Arabia, did to theirs, namely, as a season of spiritual preparation in the way of earnest thought and prayer. In studying the great events of our Lord's after-life of Ministry, for instance, the Ordination of the Twelve Apostles[c], we find that they were ushered in on our Lord's part by private prayer; we believe, therefore, that it is only reasonable to think such preparation would also precede His entrance on the unspeakably sacred work of the last three years of His earthly life. From earliest years He regarded that work as calling for the exertion of every energy; thus when a boy of twelve years old we read of His exclaiming in answer to His mother, who supposing He was lost, when He tarried behind in the Temple at the conclusion of the feast, had with Joseph, her husband, sought Him sorrowing: "Wist ye not that I must be about My Father's business[d]?" So young and yet so mindful of His life-work! How soon He began to feel the pressure of the burden of a world's sin! How soon was opened before Him the dark vista of the future! Who can tell how early His youthful mind began to dwell upon the eventful scenes which chequered all

[b] Ex. xxxiv. 28; Deut. ix. 9—11; 1 Kings xix. 4—8.

[c] St. Luke vi. 12, 13; St. John xv. 16. [d] St. Luke ii. 41—49.

His thorn-strewn path from Nazareth to Calvary! Or, how soon in imagination His boyish lips began to drink the overflowing of that bitter cup which years afterwards, in *reality*, He drained to the very dregs in "dark Gethsemane," and during the Passion. But, 'tis true, after this little episode of His youthful years, we hear no more of His words or actions until He "began to be about thirty years of age[e]." Eighteen years of silence, so far as any later event is concerned, had then rolled away. Outwardly, they may have been years of uneventful history, but may we not believe that inwardly they were far otherwise—even full of sweet communion with His Father! How oft the sweet music of His sinless Spirit would vibrate to the touch of heavenly minstrels! How tender and yet profound were the intercessions of His early manhood, we may gather from the sublime prayer recorded in the xviith chapter of St. John's Gospel. And without doubt during these eighteen years there would be no cessation of this earnest desire on the part of Jesus to "be about His Father's business[f]." From His Baptism until He exclaimed on the Cross, "It is finished[g]," His whole life was characterised by an oftentimes expressed, but evidently an *ever-felt* consciousness of the stupendous importance of the work He had, in infinite love to man, set Himself to accomplish. The Gospels afford numerous proofs of this undiminished devotion to the work of His Holy Life, and

[e] St. Luke iii. 23. [f] Ib. ii. 49. [g] St. John xix. 30.

one of them, perhaps the most striking, if we consider circumstances of time, place, and persons, is His conversation with the Woman of Samaria at Jacob's Well[h]. Mark well the scene. How absorbed He is in the work of seeking "until He find[i]," this one lost, straying, member of His "other sheep[k]!" How full of tender self-denying love are His words to this individual of a non-Jewish race even in this hour of His own bodily weariness[l]. He overlooks her nationality. He is not frozen by her inhospitable reply to His "Give Me to drink[m]!" He seeks to interest, and overcome her prejudice, and win her confidence, and finally reclaim from a life of sin and shame her poor existence! *She* looks coldly, if not, as her words seem to imply, scornfully, on His bodily state of weariness and thirst; *He* sees with yearning pity, and kindling love, her spiritual condition! He asks water of her for temporal need, but tells her of His power to bestow, if only she knew it, the water of Life, drinking of which she should "never thirst[n]!" It is enough. His disciples come upon the scene, and He replies to their request that He should "eat:" "My meat is to do the will of Him that sent Me, and to finish His work[o]." What a contrast do these earnest, selfless words afford to their over-carefulness for "the meat which perisheth[p]!" Well might He respond to their "Master, eat,"—"I have meat to eat that

[h] St. John iv. [i] St. Luke xv. 4. [k] St. John x. 16
[l] Ib. iv. 6. [m] ver. 7. [n] ver. 14. [o] ver. 34.
[p] St. John vi. 27.

ye know not of[q]." Who like the blessed Saviour could yearn over lost and perishing souls, and regard the work of saving them as His very 'meat!' Truly it was meat to Him, but such as His earthly followers at this time knew not the taste of. And thus it is, that—

> "More than all our poor petitions
> Oft our Saviour loves to grant,
> But on heavenlier conditions
> Than our *earth-bound* longings want."

How engrossed was He in the "one thing[r]" of reconciling lost and ruined souls to a Heavenly Father! How true it is, in our case, that we do not deserve the commendation of our blessed Lord bestowed on another: "*One* thing thou lackest[s]." And although our Lord's earnest prosecution of His Father's 'business' continued to the latest day of His earthly sojourn, how often were His days to all appearance full of thankless toil. Yet He went calmly forward, neglecting no opportunity, shirking no painful duty, but ministering to the souls as well as to the bodies of men, ever displaying the same devotion, as when a boy, to His "Father's business," but in newer ways and with an ever-deepening sense of its importance and magnitude. In addressing His disciples, He declares His sense of obligation to carry out His mission which, be it remembered, He had voluntarily taken upon Himself: "I *must work* the works of Him

[q] St. John iv. 31, 32. [r] St. Luke x. 42; Ps. xxvii. 4; Phil. iii. 13, 14. [s] St. Mark x. 21, 22.

that sent Me [t]." And when at last He suffers death, as the climax of His atoning work, it is as One who "has power to lay down His life, and power to take it again [u]!" The Psalmist, too, represents our Lord as addressing His Divine Father in words already alluded to:—"Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my GOD: yea, Thy law is within My heart [x]." No wonder that in prospect of death He could say, "I have glorified Thee on earth [y]!" We have already seen enough to assure us of our Lord's Divinity, but what we have considered, compared with the full amount of corroborative evidence on the subject, is but as scattered rays of light to the full blaze of noon-day brilliance. We will take for meditation one other passage of a very striking and conclusive character; the Psalmist writing by inspiration of the Holy Spirit, as is plainly testified, represents our Lord as his (David's) Lord, and says, "*The Lord* said unto *my Lord*, Sit Thou at my right hand, until I make Thine enemies Thy footstool [z]." Now the ultimate interpretation, at least, of the Psalm is Messianic. It has received frequent notice in the N.T. And our Lord Himself quoted it in disputation with the Pharisees, founding a question on the first verse of the Psalm, the true answer to which would show that the Psalmist's language referred to *Him*. We are not, therefore, left without any clue to the meaning

[t] St. John ix. 4. [u] Ib. x. 18. [x] Ps. xl. 7, 8.
[y] St. John xvii. 4. [z] Ps. cx. 1.

and scope of this most important passage of Holy Scripture. In the light of our Lord's use of it we see that 'the Lord' who, according to the Psalmist, uttered these remarkable words was none other than Jehovah Himself, and that by the words, '*my* Lord,' David meant none other than our Saviour Jesus Christ, Whose 'day[a]' he foresaw by faith, and Whom he believed, as is plain from the '*my* (Lord),' would spring out of his line. This interpretation of the passage seems directly sanctioned by Christ[b], for we read that after He had silenced the Sadducees, having answered their quibbles about the Resurrection, He propounded to them the searching question, already referred to: "How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my Lord, sit Thou on my right hand, till I make Thine enemies Thy footstool. David therefore calleth Him Lord, how is He then his son?" The words "How say they that Christ is David's son?" had reference to the special form which the great hope of Israel had taken since the days of David. From the time of Abraham to David it was involved in the 'seed' of Abraham, and in Abraham as their great progenitor. Therefore, the Apostle in tracing back to their human source Jewish privileges, says, "to Abraham and his *seed* were the promises made," but at the same time adds his own inspired comment—"to thy *seed*, which is *Christ*[c]." But from the days of David onwards the blessing

[a] St. John viii. 56. [b] St. Luke xx. 41—44.
[c] Gal. iii. 16.

took the form of a "throne established for ever[d]," and an unfailing Davidic dynasty—"I will raise up thy seed after thee, which shall be of *thy sons;* and I will establish *his* kingdom . . . . and *his* throne for ever[e]." Moreover, the same Divine Speaker adds, "*I* will be his *father*, and he shall be *my son*[f]." Now, in the light of Jewish history since the Dispersion, we see that the promises made to David were evidently not to be fulfilled exhaustively by his human descendants occupying a mere earthly throne. Again, we cannot overlook the significant words—"I will raise up thy seed after thee, which shall be of *thy* sons[g]," followed as they are by the Divine promise, "*I* will be his *father*, and *he* shall be *my son*[h]." Whatever reference these words may have had to Solomon, it is clear, when we come to consider our Lord's question to the Jews of His day, founded on the first verse of the cxth Psalm, that the ultimate reference was to our Lord Himself. He, Who was a son of David, and of the "seed of Abraham[i]," in His *human* nature, and the Son of GOD in His Divine nature—"begotten from everlasting of the Father"—was alone the One in whom the promises to Abraham and David could be fulfilled. He Whose kingdom was "not of this world[k]," and of Whom the Father testified from heaven saying:—"This is *my* beloved *Son*, in Whom I am well pleased; hear ye Him[l]," and of Whom it

[d] 2 Sam. vii. 11—16; 1 Chron. xvii. 10—14. [e] 1 Chron. xvii. 11—12. [f] ver. 13. [g] ver. 11. [h] ver. 13. [i] Heb. ii. 16. [k] St. John xviii. 36. [l] St. Matt. iii. 17; xvii. 5.

is written, "Blessed are all they that put their trust in Him [m]," He it is Who is not only David's Son, but as Son of GOD is also David's '*Lord.*' This was the answer required by our Lord's question. And in proposing it He evidently intended that the Pharisees should understand that He claimed nothing less. It is no doubt one of the clearest intimations of our Lord's Divine and Human Natures that fell from His lips, and fully justifies the words of the Athanasian Creed quoted at the beginning of this chapter. Now we have seen not only from the clear and express statements of our Creeds, but also from some of the most important passages of the Old and New Testaments, that He "Who for our sake did fast forty days and forty nights," and was tempted of Satan, was the Christ of God. Tempted that He might be "able to succour them that are tempted [n]." Shall we not then endeavour to 'stay' our 'minds [o]' on this victorious Saviour, and thus seek to realize the needed strength and grace, and be enabled to overcome the temptations by which *we* are beset? Is not our Lord's triumph an assurance to all His people of a like victory [p]? Should it not be to us a confirmation of our faith, that He Who died "to put away sin by the sacrifice of Himself [q]," also condescended to taste of the bitter cup of temptation, that He might be able to enter into the experiences of His people? Is it not written, "Blessed is the

[m] Ps. ii. 12. [n] Heb. ii. 18. [o] Is. xxvi. 3.
[p] 1 Cor. i. 30. [q] Heb. ix. 26.

man that endureth temptation[r]?"—'endureth,' not seeks it, or runs into it, but when it comes to him in the experience of life, 'endureth' it, patiently resisteth it, for the reward of such, says the inspired writer, is "the crown of life." And do not let us forget, it is not the *rough* but the *smooth* path which is the "slippery[s]" one. But the Saviour is not only "touched with the feeling of our infirmities[t]," He is, blessed truth, our "Advocate with the Father[u]." "The everlasting Son of the everlasting Father has stooped from His throne; He became the weeping babe in the manger of Bethlehem, the weary traveller on the journey of life, the agonized sufferer in the Garden of Gethsemane, the spotless victim on the hill of shame." In the weakness of His human nature, and the outward circumstances of His humble birth, and position in the world, He was indeed "as a root out of a dry ground[x]." He was from the beginning of His ministry "despised and rejected of men[y]," but by GOD the Father acknowledged as His "beloved Son[z]." Thus, the beginning of His Incarnate life was in poverty and humility, in pain and sorrow it was continued, and in the end "He was cut off out of the land of the living[a]." So great was His love to a lost and ruined world that although "He was rich, yet for our sakes He became poor[b]," *so* poor that He had "not where to lay His head[c]."

[r] James i. 12. [s] Ps. lxxiii. 12, 18. [t] Heb. iv. 15. [u] 1 John ii. 1. [x] Is. liii. 2. [y] ver. 3. [z] St. Matt. iii. 17. [a] Is. liii. 8. [b] 2 Cor. viii. 9. [c] St. Matt. viii. 20.

And He Who was "in the form of GOD .... emptied Himself, taking the form of a servant (or bond-servant)[d]," and Himself declared that He came among men "not to be ministered unto, but to minister[e]." And what of the close of that blessed life in which He spake as "never man spake[f]," and ever "went about doing good[g]?" Do we not read that He "became obedient unto death, even the death of the Cross[h]?" And why, but that He so loved a lost world that He was willing to "bare the sin of many, and make intercession for the transgressors[i]?" No wonder it is written of Him, "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand[k]." "I will divide Him a portion with the great, and He shall divide the spoil with the strong[l]." "Wherefore GOD also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that *Jesus Christ is Lord*, to the glory of GOD the Father[m]." But what are the glorious facts that shine with unearthly brilliance through the truths we have considered respecting our blessed Lord, in this meditation? Are they not those of the Divine love,

[d] Phil. ii. 6, 7, R.V. See *Appendices*, Note A, *Our Lord's state of Humiliation*.
[e] St. Matt. xx. 28. [f] St. John vii. 46. [g] Acts x. 38.
[h] Phil. ii. 8. [i] Is. liii. 12. [k] Ib. 10.
[l] ver. 12. [m] Phil. ii. 9—11.

tender and yet profound sympathy, together with His almighty power to save the most tempted and the weakest of His followers? In the Incarnate Life and Divine work of Jesus Christ we see fulfilled, as it could not be fulfilled in any other way, or by any other being, the sublime prophecy of Isaiah—"And a *man* shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land[n]." O! that in the fierce noon-day heat of temptation we may rest in the shadow of this great Rock, and drink of this Living Water, and find in Him a refuge in the storms of life. But how can we conceive of the horror and shrinking of the sinless soul of the Son of GOD in coming into contact not only with evil in the abstract, but with the very Author of Evil himself! Shall we forget that even this dread ordeal was part of the plan of our salvation? Let us rather in our warfare with sin trust in His presence and power Who has promised not to leave us in the hour of need, and Who is ever able to stretch forth in our defence the arm of Omnipotence. Yet not only in His irresistible power may we believe, but also in His profoundly tender sympathy; for He Who is one with the Eternal Father, in His Deity, is as truly one with every member of the human race in His Humanity. "Perfect GOD and *perfect man*." Nothing less than this could meet our need, for without the Divine and Human, united

[n] Is. xxxii. 2.

in the unique Personality of our Lord the problem of the sinner's destiny would remain for ever unsolved. But the infinite Mercy of GOD has not left us in the darkness of uncertainty or hopelessness, since "the light of the knowledge of the glory of GOD" has shone "in the face of Jesus Christ[o]," and revealed to us the fact that He is "Immanuel—GOD with us[p]." Union with GOD through the finished atonement of Christ is now a glorious possibility. And inasmuch as the exceeding great and precious promises[q] of GOD are given to us "through the knowledge of Him[r]" in Jesus Christ, which "promises" involve union with Christ—"that they also may be one in *Us*[s]"—therefore by being "made partakers of Christ[t]" we become "partakers of the Divine nature[u]." Hence, our Lord, in His great High Priestly intercession for His Church, says, "this is life eternal, that they might know *Thee* the only true GOD, and *Jesus Christ*, whom Thou hast sent[x]." And to the same effect the Apostle speaks of grace and peace coming "through the knowledge of GOD, and of Jesus our Lord[y]." Well may we say—

> "*Thou* of life the fountain art,
> Freely let us take of *Thee;*
> Spring *Thou* up within our heart,
> Rise to all eternity!"

[o] 2 Cor. iv. 6. [p] Is. vii. 14. [q] 2 Pet. i. 4. [r] ver. 3.
[s] St. John xvii. 21. [t] Heb. iii. 14. [u] 2 Pet. i. 4.
[x] St. John xvii. 3. [y] 2 Pet. i. 2.

What more do we need to assure us that we have in Him, power that is omnipotent, wisdom that is infallible, and tender sympathy that is all-embracing? Moreover, He Who for our sake "was made man [z]," for our sake was also tempted of Satan. Is He not then the Rock of our Salvation? The waves of temptation beat upon Him but in vain. Satan assailed Him with all the subtle ingenuity of which he is the master, but his 'fiery darts [a]' were quenched in the sinlessness of the Divine-human Saviour. We should be thankful then, that He Who is with us is more than all that are against us. In the ever-radiant light of this blessed truth shall not we endeavour to stand firm in the evil day [b]? Is the faithful word of promise in our eyes a vain thing and cruel mockery—"Resist the devil, and he will flee from you [c]?" And for our encouragement while fighting the good fight of faith, may we not remember the inspired word, "ye have not yet resisted unto blood, striving against sin [d]?" It has been well and truly said, "those who follow Christ at least do not doubt His existence, and those who serve Him will not despair of His cause." O that He may be more and more daily to each and all of us a Living, present Reality. Do we realize our need of Him, and believe Him to be all He professes to be, and all that the holiest of His servants say He is? if so, we with St. Peter shall exclaim—"Lord, to whom shall we go? *Thou* hast the words of eternal life [e]."

[z] St. Mark i. 13. [a] Eph. vi. 16. [b] Ib. 13.
[c] James iv. 7. [d] Heb. xii. 4. [e] St. John vi. 68.

Shine upon our darkness Thou Who art the true and only Light of Life, and grant us in Thy Light to see light! Thou Who "lightest every man that cometh into the world[f]," leave us not, we pray Thee, in the darkness of sin. Doubt not that He Who was tempted in the Wilderness was the long-expected Messiah, the sent One, "Whom the Father sanctified, and sent into the world[g]," in order that "the world through Him might be saved[h]." This was *His work*, and the object for which He was made man. And in undergoing His terrible temptation and fast He was beginning to "destroy the works of the devil[i]." His Wilderness temptation was a part, and a dreadful part, too, of those sufferings through which it was the will of GOD that the Captain of our Salvation should be made "perfect[k]." It was necessary, therefore, to our salvation, that He, Who had taken upon Himself our nature, and had come into the world to make "His soul an offering for sin[l]," and so to free mankind not only from the consequences, but also from the power and *dominion* of sin, should experience the force of Satanic influence and the subtlety of man's great spiritual enemy. And in order to this it was necessary that He should drink of that bitter cup of temptation, which the Evil One has from the beginning endeavoured to thrust into the hand of the holiest servant of GOD as well as the most debased of men. Since "in all things it behoved Him to be made like

[f] St. John i. 9. [g] Ib. x. 36. [h] Ib. iii. 17.
[i] 1 John iii. 8. [k] Heb. ii. 10. [l] Is. liii. 10.

unto His brethren [m]," it was clearly necessary, in some mysterious sense, to the *full effects* of His mission, the deep reality of His condescension, and the infinite love of God to man, that He should come into *personal* contact with evil, and be the Object of the malignity of Satan. Moreover, He Who triumphantly vanquished the Arch-Enemy of God and man is beyond doubt "able to succour them that are tempted [n]," and is become an Example to us, that we being "partakers of His sufferings [o]" might also endure temptation without sin [p]. Therefore, we may now come boldly unto the throne of grace, and receive at the hands of a Saviour, once tempted but now for ever glorified, that grace and strength by which alone we can overcome temptation, and so, in the end, become "partakers of His holiness [q]," as before we have realized "the fellowship of His sufferings [r]." He has made it possible for each of us, in looking back to the time when, it may be, we were in heaviness [s] through manifold temptations, to say even "then, *Thou*," O blessed Lord, "knewest my path [t]." Truly "the Lord is round about His people from henceforth even for ever [u]," and "they that trust in Him shall be as mount Zion, which cannot be removed, but abideth for ever [x]." May temptation ever issue in our being purified, and perfected [y], and when tried may we be

[m] Heb. ii. 17. [n] Ib. 18. [o] 1 Pet. iv. 13.
[p] Heb. iv. 15. [q] Ib. xii. 10. [r] Phil. iii. 10.
[s] 1 Pet. i. 6. [t] Ps. cxlii. 3. [u] Ib. cxxv. 2.
[x] ver. 1. [y] Dan. xii. 10.

found faithful and, as pure metal, meet to become "vessels unto honour[z]" in the service of our GOD. We will now close this chapter with two beautiful extracts on the Infinite Love and Omnipotence of our blessed Lord from a well-known writer and Theologian:—

"Jesus wept, not merely from the deep thoughts of His understanding, but from spontaneous tenderness; from the gentleness and mercy, the encompassing loving-kindness and exuberant fostering affection of the Son of GOD for His own work, the race of man[a]. Their tears touched Him at once, as their miseries had brought him down from Heaven. His ear was opened to them, and the sound of weeping went at once to His heart." So much for the loving sympathy of the Man of Sorrows with the suffering sons of men. But He is not only "touched with the feeling of our infirmities[b]," He is also gloriously able to meet our every need, and comes now as of old, in the darkness of our night of trial, to the weary and tempest-tossed voyager. Truly, then, it has been said that though "Life passes, riches fly away, popularity is fickle, the senses decay, the world changes, friends die, One is constant; One is true to us; One alone can be true; One alone can be all things to us; One alone can supply our needs; One alone can train us up to our full perfection; One alone can give a meaning to our complex and intricate nature; One

[z] 2 Tim. ii. 20, 21.

[a] St. John xi. 25—36.

[b] Heb. iv. 15.

alone can form and possess us. Are we allowed to put ourselves under His guidance? this surely is the question. Has He really made us His children, and taken possession of us by His holy Spirit? Are we still in His kingdom of grace, in spite of our sins? The question is not whether we should go, but whether He will receive. And we trust that, in spite of our sins, He will receive us still, every one of us, if we seek His face in love unfeigned and holy fear. Let us then do our part, as He has done His, and much more. Let us say with the Psalmist, 'Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee. My flesh and my heart faileth; but GOD is the strength of my heart, and my portion for ever [c]."

"The Lord taketh pleasure in them that *fear Him*, in those that *hope in His mercy* [d]."

"Wherefore *gird up* the loins of your mind, *be sober*, and *hope to the end* [e]."

"And every man that hath this *hope* in him *purifieth himself*, even as he is pure [f]."

[c] Ps. lxxiii. 25, 26, P.B.V. [d] Ib. cxlvii. 11.
[e] 1 Pet. i. 13. [f] 1 John iii. 3.

CHAPTER III.

The Nature of our Lord's Temptation.

"Forty days and forty nights
Thou wast fasting in the wild;
Forty days and forty nights
Tempted, and yet undefiled.

Sunbeams scorching all the day;
Chilly dew-drops nightly shed;
Prowling beasts about Thy way;
Stones Thy pillow; earth Thy bed."

I.

OUR Lord, in full view of the great climax of His earthly sufferings and Mission, prayed to His Father for those who were soon to be bereaved of His visible presence with them: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil [a]," or, as it might be rendered, "from the Evil one." It was the loving intercession for those whom He condescended to call His *friends* [b] of One Who had already in their behalf met the Evil one, and had Himself "suffered being tempted [c]." But before considering in detail

[a] St. John xvii. 15. [b] Ib. xv. 15. [c] Heb. ii. 18.

the three-fold Temptation of our Lord in the Wilderness, it will be well for us to carefully review the important event in His history which preceded it—His Baptism. How instructive are Bishop Carpenter's words in this connection: "He was baptized; but He was baptized not only with the outward symbol of water, but in the blood of conflict, and in the lonely wilderness of temptation. In the wilderness He met those elements which are the forces ever at work in the discipline of souls." We find that it is recorded by all three of the Synoptists [d], and each account has touches, so to speak, peculiar to itself. Moreover, in the Gospel narrative, the Baptism and Temptation of our blessed Lord are closely connected. St. Luke [e] shows the sequence clearly enough, for he says, "Jesus being full of the Holy Ghost returned from *Jordan*, and was led by the Spirit into the *wilderness*," thus connecting the place of His *Baptism* with that of His *Temptation*. St. Mark [f] also uses his own favourite, energetic expression, 'immediately,' which serves to show, in this instance, the closeness of connection between the two events. From the pure waters of Holy Baptism our Lord passed to the searching fires of Temptation. Thus the fiercest spiritual conflict often follows the highest spiritual privileges [g]. It has been well

[d] St. Matt. iii. 13–17; St. Mark i. 1—11; St. Luke iii. 21—23. [e] iv. 1. [f] i. 12.

[g] Cf. also Dr. W. H. Mill's *Sermons on our Lord's Temptation*, Serm. ii. pp. 48, 49.

said — "Perhaps there has only been One Who was tempted in all ways, and He was tempted specially while the waters of Baptism were hardly dry on His Forehead." Now we have before remarked that a considerable part of our Lord's early life is entirely unrecorded in the Gospels. We have not the slightest record in the inspired writings of any of His words or actions after His twelfth year until, as St. Luke says[h], He "began to be about thirty years of age." To the same Evangelist we owe the interesting and important information, that, when He was found after their sorrowful search by Mary and his reputed father in the Temple, "He went down with them, and came to Nazareth, and was subject unto them[i]." We hear nothing more of Him after this brief separation from His Mother, and the dawning in His youthful mind of the consciousness of His great Mission, until His Baptism. Whether, on the one hand, the eighteen years intervening were spent solely in study and preparation for the all-important work He had come to accomplish, or, on the other, He assisted His reputed father in his calling, we are not definitely told. There is, however, every reason to believe that the latter was the case, for we read that upon one occasion when teaching in the Synagogue of "His own country[k]" His listeners were astonished, and asked, "Is not this the *carpenter*, the Son of Mary[l]?" At the same time it is instruc-

[h] St. Luke iii. 23. [i] Ib. ii. 51. [k] St. Mark vi. 1, 2. [l] ver. 3.

tive as well as reasonable to suppose that He spent much time, apart from the ordinary duties and toils of His village home, in preparing both by reading the Scriptures and communion with His Father for the Divine work of love and mercy, which had already begun to fill His holy mind. But what was the true state of Judaism when later on our Lord commenced His Ministry among men? This is a matter about which we may reasonably desire to be informed. And a learned and eloquent writer of our own Church has told us that "its living and burning enthusiasm was quenched; its lofty and noble faith had died away; its prophets had ceased to prophesy; its poets had ceased to sing; its priests were no longer clothed with righteousness; its saints were few." And again, "Formalism and indifference, pedantic scrupulosity and absolute disbelief, are correlative, and ever flourish side by side. *It was so with Judaism in the days of Christ* [m]." It was amid such a religious and national state, too, that the later Elijah [n] "withdrew from His family and mankind, to the caves of the wilderness stretching away from his native town," announcing the near approach of the Messiah, and stirring the whole nation so powerfully by his fearless denunciation of sin, and unsparing call to repentance, that the banks of the Jordan were from time to time crowded with representatives of all classes of Jewish life. In the prime of life, and

[m] Dr. Farrar's *Life of Christ*, vol. i. p. 374.

[n] St. Matt. xi. 14.

inhaling the free air of the wilderness, he appealed in earnest, thrilling tones to the moral sense of the people, fearlessly exposing the hypocrisy which strove to hide its unsightliness beneath a fair exterior, and warning men that the axe of Divine judgment was already laid at the root of the barren tree. He seemed to the heads of the nation something very like a disturber of the old order of things, and as one who slighted the religious institutions of his countrymen, an unauthorised exponent of unpalatable truths, and one troubled in mind with needless fears and forebodings. But the Divine seal was soon set to the truth of his mission in the public manifestation of Him Whom he announced as "mightier" than he, and as "coming after[o]" him. For we read that Jesus Himself left His home at Nazareth, and came "to Jordan unto John, to be baptized of him[p]." Now was fulfilled the prophecy of Malachi[q], the "messenger" whom the prophet predicted should come to "prepare the way" of another had arrived, and now "the Messenger of the covenant" was Himself just emerging from the darkness into which the eyes of thousands had, in all ages of the world, peered wistfully, anxious to catch the first rays of the brightness of His coming, Who was not only "the glory of Israel," but also "a light to lighten the Gentiles[r]." John had baptized, no doubt, numbers of all classes from the educated and no less self-

[o] St. Matt. iii. 11. [p] ver. 13. [q] Mal. iii. 1.
[r] St. Luke ii. 32; cf. Gen. xlix. 10; Job xix. 25—27.

righteous Pharisee down to the almost universally despised publican. He had preached to all the necessity of repentance, declaring that "the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire[s]." And whilst, it may be, the stern preacher of repentance was actually announcing "the Coming One[t]" to the assembled multitudes, Jesus passing through them descended the banks of the Jordan in order to receive, *though sinless, that Baptism*, the necessity of which His great forerunner was urging in language full of "sad passionate earnestness" upon those of his auditory who repented of their sins. John, therefore, fastening his eyes upon Jesus, "Whose humble yet dignified bearing were clearly indicative of a perfect holiness and purity," naturally hesitated to baptize our Lord until his scruples were overcome by His mysterious but meek reply: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness[u]." Then Jesus, the sinless Son of God, is baptized by sinful man, being engaged at the time, as St. Luke[x] informs us, in *prayer*. But whilst undergoing that which was required of all, even of those who had been the most depraved of the multitude that listened to the Baptist, "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him[y]" —Who alone, of all mankind, received "not the

[s] St. Matt. iii. 10. [t] Ib. 11. [u] Ib. 15.
[x] iii. 21. [y] St. Luke iii. 22.

Spirit by measure,"—"and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased [z]." Mysterious scene! The Eternal Father testifies to His co-eternal Son fulfilling in the stead of sinful man "all righteousness." Well might John have refused at first to baptize Him. For, although the crowds gathered around, the Baptist saw nothing remarkable in His outward appearance, nothing different from that of other candidates for Baptism, yet the great Prophet saw in His Face a majesty, a holiness, and a peace, which not only afforded a striking contrast with all those who stood around him, but also gave undeniable evidence of a spirit in perfect harmony with a higher and a heavenlier world. The One mightier than the Baptist had arrived [a], and far greater testimony than that of John had been borne to Him. John had announced Him as One "whose shoes" he himself was "not worthy to bear," in other words, he declared himself not worthy to be His meanest slave. The Father proclaimed Him His "beloved Son." John spoke of Him on earth; the Father testified of Him from heaven. And the Holy Ghost visibly descending upon Him, He received His "consecration from on high to the office of Messiah." But what are the outward worldly circumstances of Him Who receives this highest of human as well as Divine testimony? One has described Him in His state of Humiliation, and yet purity, holiness, and power,

[z] St. John iii. 34. [a] St. Matt. iii. 11.

as "neither a man of wealth, nor a man of political ascendancy, nor a man of proud lineage, nor a man of fanatical projects; He is not a revolutionist, He is not a demagogue, He is not a schemer, He is not a favourite of fortune; He is not a tyrant, or a conqueror, in the earthly sense; He is the Son of Man." And he adds, "that presence of humanity, as humanity, apart from all accidents, and above all degrading deceits, and yet the most powerful and glorious figure in earthly history; that is the breath of heaven flowing through all the chaos of men's lives, and predicting the new world which must at last come forth, however long may seem the days of travail [b]." And when coming to receive that Baptism, which in His own case was absolutely unnecessary, we are told that hitherto "He had wrought no miracles, exhibited no tokens of His Divine nature and mission. He was but as any other Israelite, and as one of a thousand sinners, He came and received a sinner's baptism." And, yet, above Him were the heavens opened, and to Him the Divine Spirit and testimony were given. How otherwise could the majesty and condescension of our blessed Lord be more clearly manifested? But, O let us never forget that—

> "These eyes, that dazzled now and weak,
> At glancing motes in sunshine wink,
> Shall see the King's *full glory* break [c],
> Nor from the blissful vision shrink [d]."

[b] Job xix. 25—27. [c] Is. xxxiii. 17. [d] Rev. xxii. 3, 4.

Well may we imagine that the strange and startling occurrences connected with our Lord's Baptism would throw the minds of those who witnessed them into a state of excitement and curious awe. And though very different, it may be, would be the emotions of different minds, but few perhaps would retain their wonted calmness. Even John was awed at so signal a demonstration of the Son of GOD. We may believe, however, that the Baptist, and the multitudes gathered together "where stately Jordan flows by many a palm," were not the only witnesses of the strange scene, that other ears than theirs heard the words: "Thou art My beloved Son; in Thee I am well pleased." One there was, no doubt, who moved among the throng busier than usual. One upon whose ears would fall the words, "beloved Son," with most unwelcome sound, and in whom they would produce fear and hatred, intense and indescribable. The least good effect which the words might produce, and the reverence which, perhaps, many would manifest towards Jesus, would only deepen such fear and hatred in the great Spirit of Evil. Satan would at once regard our Lord as his predicted Conqueror, the enemy of his kingdom, and the One who was soon to be more fully revealed as the friend and deliverer of mankind. He doubtless knew the object for which our Lord had come into the world[e]. His thoughts would revert to those words,

[e] St. John xvi. 28.

spoken four thousand years ago, and the curse pronounced upon him then,—"it (the seed of the woman) shall bruise thy head[f]." Recalling with unhallowed joy the mysterious words, "and thou shalt bruise his heel," and feeling that the *ultimate* advantage would not be on his side, he would determine to do his utmost to undermine the gracious work of One to Whom the great GOD had borne such loving witness. Probably the Evil One knew not exactly, at first, how our Lord would effect His purpose, but the form of the curse pronounced on him would indicate that our Lord's plan of procedure would be aggressive, and not merely defensive. Indeed, Satan regarded His first step as having been of an aggressive character, for had He not come into a world over which he himself had usurped authority, and in which he aimed at supreme dominion? More, without knowing *how* he, too, would be permitted to accomplish the prediction, "thou shalt bruise his heel," yet being filled with rage and fear, he would plan the very worst against the Blessed One. Had He not come to overthrow his kingdom, and deliver man from his thraldom? Had not the Voice from heaven testified to His being in the favour of GOD, His "beloved Son?" Again, did not this betoken a *holiness* to which not even the Baptist could lay claim? But to resist and thwart the good, to incite to further wickedness the already evil liver, and to ensnare the worldly and

[f] Gen. iii. 15.

unwary, had ever been the Adversary's work since the awful time he,

> "with ambitious aim
> Against the throne and monarchy of GOD,
> Raised impious war in Heaven, and battle proud
> With vain attempt."

And now being so well acquainted with all the weaknesses of human nature, and so long practised in all the subtlety of sin, would he not determine to mightily oppose our Lord's power, and ply his utmost craft against the Holy One Who had come to overthrow his kingdom? The Saviour had come to raise man from the lowest depth of sin to GOD'S right hand on high. Had not the Evil One laid his insidious snares, and instilled his deadly poison into the minds of generation after generation, all too successfully? Wherever he had set foot had it not been "as the garden of Eden" before him, and behind him as "a desolate wilderness[g]?" Has not his track been marked by sorrow and shame[h] linked together in indissoluble union with sin? How true it is that "The desolated affections, the haggard countenance, the pallid and sunken cheek, the sighings of grief, proclaim that these are ruins indeed; but they proclaim that something noble has fallen into ruin—proclaim it by signs mournful, yet venerable, like the desolations of an ancient temple, like its broken walls and fallen columns, and the hollow sounds of decay that sink down heavily among its

[g] Joel ii. 3. [h] Gen. ii. 25, iii. 7, 10, 16.

deserted recesses." Such is the picture of the wreck and ruin man had become by reason of sin. Such is Satan's awful handiwork: such is the chaos wrought by evil, and the havoc of GOD'S noblest creation! But not content with all that he had done hitherto to mar the work of GOD, and blur His image in His creatures, he now resolved to strike the deadliest blow of all, and undermine the perfect holiness even of the Son of GOD! Did he perceive that success in this attempt would fix eternally the utter hopelessness of sinful man, and render null and void the object of the Incarnation, and strike a blow at Deity itself, than which none greater could be struck? Whether this were so or not, we have clear evidence that, not only in our Lord's Wilderness-temptation but throughout His earthly life, the Evil One watched His every movement, followed His steps, and constantly exerted his utmost power to falsify His words[i], and rob His actions of their good intent! Did he not stir up opposition to His work and teaching in almost every shape and form? At one time using Scribes and Pharisees, Lawyers and Herodians, to thwart His work of Love, and at another time even those who were numbered with His friends and followers, instilling into the minds even of "His brethren[k]" a spirit of unbelief, and causing his countrymen to stumble at His lowly birth and circumstances[l]. Sometimes the Author of Evil wounded Him by thinly-veiled treachery, as,

[i] St. Matt. ix. 34. [k] St. John vii. 5. [l] St. Mark vi. 1—6.

for instance, in Judas's betrayal with a kiss. At other times his enmity hid itself beneath the feigned homage of His enemies[m], and their seemingly honest and sincere testimony to the holiness, truthfulness, and disinterestedness of His character. Sometimes, again, it buried itself even in the sincere desires of His friends to withstand His gracious purposes of self-sacrifice, as when Peter tried to dissuade Him from the Cross[n]. And in view of the teaching afforded by this last instance, how plainly we see that, not only

> "All *thoughts of ill;* all *evil deeds*,
> That have their root in thoughts of ill,"

but also, no matter what the circumstances may be,

> "*Whatever hinders or impedes*
> The action of the *nobler* will,"

is due to *sin*, either as it is summed up in a Personal Enemy, the Author of it, or as a false *principle* infecting human nature, and biassing the mind against its better and higher inclinations[o].

Not only in our Lord's case, but also in the case of His followers, how often is it the Adversary's plan to vex and oppose them through those who should be their most faithful helpers, and their dearest friends! Well might the dethroned and stricken king exclaim in the day of his terrible calamity—"Behold, *my son*, which came forth of my bowels,

[m] St. Matt. xxii. 16. [n] Ib. xvi. 21—23.
[o] Cf. *Appendices*, Note D, *On Fasting*.

seeketh my life: *how much more* now may this Benjaminite do it[p]?" It is this, too, which dashes the Psalmist's cup with bitterness, the thought that those who are now his foes were once accounted his most trusted friends[q]. But to create enmity and strife is, and ever has been, the work of the Evil One. To bring misery, sin, and shame, where before was nothing but peace and happiness, and the fear of GOD, is his great end, and the only solace of his hopeless existence. Do we not read that he "stood up *against* Israel, and provoked (moved or incited) David to number Israel[r]," and so caused the Divine judgment to fall on king and people, seventy thousand of the latter falling in the pestilence which followed? Here we see the work of the *Adversary*. Again, in the case of Job he appears in the character of false "accuser[s]," for we are told, in the opening chapters of that book, how "when the sons of GOD came to present themselves before the Lord, Satan came also among them[t]." And by insinuating that the motives which underlay the piety of that holy man were both worldly and selfish, that he only served GOD because "his substance was increased in the land[u]," and because GOD had "made an hedge about him, and about his house, and about all that he had on every side," the Evil One obtained leave to deprive him of all his worldly goods; nevertheless we read that Job[x] still "held fast his integrity," and

[p] 2 Sam. xvi. 11.
[q] Ps. xli. 9, lv. 13, 14.
[r] 1 Chron. xxi. 1.
[s] Rev. xii. 10.
[t] Job ii. 1, i. 6, i. 10, ii. 4.
[u] Ib. i. 10.
[x] Ib. ii. 3.

endured the "loss of all things" without "charging GOD foolishly [y]." More, GOD, seeing the end from the beginning, knew that His servant would at last reap the reward of his unflinching faith. As Charnock says: "In the affliction of Job, both GOD and Satan had a hand . . . but their ends were different: the one righteous for trial; the other malicious against GOD, that He might be cursed, and against Job, that he might be condemned. GOD'S end was the brightening of his grace; and the devil's end was the ruin of his integrity, and despoiling him of God's favour. . . . The malice of the devil against Job hath rendered him a standing miracle of patience for ever." On turning to the New Testament, we find that St. Paul's enemies at Corinth charged him with making *a gain of godliness* [z], thus echoing the insinuation of Satan, "Doth Job fear GOD for nought [a]?" Do we not behold in this instance also the trail of the serpent? Again, in the book of the prophet Zechariah [b] we read of his enmity to man; Joshua, the high priest, being represented to the prophet in vision as "standing before the Angel of the Lord, and Satan standing at his right hand to resist him [c]." The high priest is clothed with the "filthy garments [d]" of sin. Both in his own person, and as representing Jerusalem, he is sinful in the eyes of a holy GOD. Satan seeing the sin would have GOD condemn him, but instead of so doing He clothes

[y] Phil. iii. 8, i. 22. [z] 1 Cor. ix. [a] Job i. 9.
[b] Zech. iii. [c] ver. 1. [d] ver. 3.

him "with change of raiment[e]." The filthy garments of sin are taken off from him, and he is clothed with the robe of righteousness, even the righteousness of the coming great High Priest. This change of raiment, by the way, occupies a prominent place in our Lord's exquisitively beautiful and comforting parable of "the prodigal son." No sooner does the wanderer in true repentance return to his father, and confess his sin, than he hears the gracious words, "Bring forth the best robe, and put it on him[f]." But these are only a few of the instances that could be adduced to prove that Satan has ever borne the deadliest hate to man ever since he fell from his "first estate[g]." He has ever given full proof of his determination to destroy as far as possible all that is opposed to sin, or that bears the faintest resemblance to a Divine quality in the soul of man. By seducing our first parents, and thus polluting the stream of life at its source, he has caused its waters to run down polluted to the present day. The best and holiest of Adam's race have ever inherited the taint of the Fall as surely as they have inherited the nature of their progenitor. Patriarchs, Prophets, and Apostles, have all, in one way or another, although in different degrees, sinned against GOD, and "come short of His glory[h]." All, without exception, have to some extent departed from the right way. Satan has assailed man *as*

[e] Zech. iii. 4. [f] St. Luke xv. 22. [g] Jude ver. 6.
[h] Rom. iii. 23.

man irrespective of rank, profession, or age, alluring him into sin, and then inciting him to become in turn the destroyer of his fellow-man. He has laid his snares for those who have held *closest* communion with GOD, and for those who have held *no* communion with Him at all. His power and influence have prevailed over vast numbers of every generation inhabiting the earth. He has attacked the individual as well as the race; the godly man has ever been vexed[i], and harassed, by his subtle machinations, while thousands have been induced to willingly submit to his rule. He is, therefore, in a very real sense "the prince of this world[k];" and the forces he has at his command are not by any means such as man alone can afford to despise, with whose every weakness we have reason to believe he is conversant. There is little room left in the holiest life for self-deception. Happily, man

> "knows himself no vision to himself,
> Nor the high GOD a vision, nor that One
> Who rose again."

II.

Thanks be to GOD, on the deepening shades of earth's night the Sun of Righteousness at last arose, and the Son of GOD came "to destroy the works of the devil." He Who is "the power of GOD, and the wisdom of GOD[l]," came forth to contend with man's great foe, and to restore man to the

[i] 2 Pet. ii. 7, 8. [k] St. John xvi. 11. [l] 1 Cor. i. 24.

loving embrace of the Father from Whom in his wilfulness and blindness he had wandered. But, in order to effect this, it was necessary that He should first teach man by word and act the *truth* about himself and his destiny, should manifest in outward form and working the love of GOD, should reveal more clearly the divinely appointed *way* to GOD, and thus set forth in His own life among men, the true and essential *life*[m] of GOD. This rendered the love of GOD, as the foundation upon which alone the hope of humanity could rest, a *necessity*, and that love proved equal to the mystery and limitations of the Incarnation. The GOD-Man appeared as a Man among men. "He took not on Him the nature of angels[n]," for in such nature where would have been the evidence of His sympathy with the circumscribed life of humanity? "But He took on Him the seed of Abraham," and lived a truly human life among men, although in unimpaired communion with His Father. Amid the privations and sorrows, the sins and sufferings of humanity around Him, He taught men by His own all-holy example, that—

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most—feels the noblest—acts the best.
Life's but a means unto an end—that end
Beginning, mean and end to all things—*God.*"

[m] St. John xiv. 6. [n] Heb. ii. 16.

Yea, in order that He might be able to enter into, and help us, not only in our outward struggles, but also in our deepest and most painful spiritual experiences; and in order to remove every hindrance in our way to reposing the *fullest* confidence in Him as our all-sufficient Saviour, it was necessary that He should "suffer being tempted [o]." He, Who came to raise us from the things of earth, its pleasures and allurements, as well as its pains and struggles, condescended to give evidence of His own superiority to them. The depth of His humiliation has only been exceeded by the height of His exaltation. And He Who completed His own glorious work in triumph now stretches forth a hand to His weak and struggling brethren [p]. In the very commencement of His Ministry He was tempted of Satan. The strong man armed had hitherto kept his goods in peace, but the Stronger than he had now come, and stripped him of the armour wherein he trusted [q]. From the day of his Eden-triumph until he was vanquished by our Lord in the Wilderness, Satan had usurped the throne of this world and ruled his subjects with a rod of iron. But One had now appeared gloriously able to dispute his claim and destroy his power, One not only free from the least taint of sin Himself but Who had come to "save men from their sins [r]." Already He had entered on the struggle, and girded on His armour in Holy Baptism. And now He goes forth "conquer-

[o] Heb. ii. 18. [p] Ib. 11. [q] St. Luke xi. 21, 22.
[r] St. Matt. i. 21.

ing, and to conquer[s]." Well may our Lord's pure humanity have recoiled from all contact with the Evil One, even though He should foil him in the terrible conflict. Infinite love alone could prompt the Son of GOD to let the Author of Evil use his utmost power and subtlety. He "endured temptation[t]," in order that, knowing by experience the power of the enemy whom we are called upon to "resist[u]," and the weakness of our nature, He might also know our *needs*. Should we not then rejoice that every effort of Satan's to overcome our Lord so signally failed? If it had been otherwise, what mind could have conceived, what tongue could have set forth, the result to lost mankind? We may but faintly imagine the unspeakable woe it would have entailed on us in the loss of all our Saviour's mission of love and mercy has secured to us, while the highest flight of the most gifted imagination can only make us deeply sensible of the fact that of such a mysterious possibility we scarcely "know in part[x]." And so we read with truest thankfulness, that in every attempt the Evil One was repelled, and now,

"In the calm thought of need supplied,"

we, too, may derive comfort and encouragement in the hour of temptation, and cast ourselves upon His mercy for help and sympathy, Who Himself was "tempted of Satan[y]."

Should not careful and prayerful meditation on

[s] Rev. vi. 2. [t] St. James i. 12. [u] iv. 7.
[x] 1 Cor. xiii. 9. [y] St. Mark i. 13.

our Lord's victory over Satan in the Wilderness remind us how often we have given way to temptation, when we might have stood firm, how often we have allowed anxious thoughts for *bodily* needs to overcloud the spirit's peace and joy in GOD, how quick we have been to seize some mere *temporal* good even at the expense of losing a spiritual good, how often in the presence of the lukewarm, the indifferent, and the worldly-minded, we have in actions, if not in words, denied our spiritual sonship, or worse still, "given occasion to the enemies of the Lord to blaspheme[z]?" Well will it be, on the one hand, if such meditation deepens our sorrow and repentance on account of such sins and failings, and, on the other, enables us to make stronger, though, it may be, less self-confident resolutions for the future. Again, our Lord's triumph affords us the inspiration of a *brighter* hope—that we, too, by Divine grace, may help to some extent in perpetuating the defeat of evil which He effected for us. He who was Himself tempted in our nature cannot fail to know just the kind and amount of help we need when passing through the fiery ordeal, and we may rely upon His willingness to bestow such help as confidently as upon His knowledge of our need. Has He not promised that His grace shall be sufficient, and His strength shall be made perfect in weakness[a]? Besides, how often is it the case for instance, in the matter of

[z] 2 Sam. xii. 14. [a] 2 Cor. xii. 9.

physical strength, as well as moral strength, that it is not even known until it is tested, and the emergency unlooked for, if not dreaded, in anticipation, calls it out? The effectiveness of spiritual strength is in like manner largely due to repeated and sustained effort. In the kingdom of grace as well as in that of nature, perfection and maturity are not at once attained, but are the results of *process* and *development* in the exercise of the powers of a GOD-given life. The law of spiritual culture is *growth*. GOD is not only the Source of life, He is also its consummation. And *life* is never stationary, it must advance towards the life "more abundant [b]," or recede, it may be, gradually, ceasing at last to be life. The end of continued retrogression is *death;* the *utmost* attainment of sustained progress is "the divine nature [c]." Development and decay are going on continually in the *material* world. Where the one is not taking place, we may be sure the other is. It is so also in the *spiritual* world. The highest attainments are only acquired by degrees. It is "first the blade, then the ear, after that the full corn in the ear [d]." And not only is it so in the *practical* development of life—spiritual and physical—but the law of a gradually widening and deepening experience is stamped upon our attainment of a *knowledge* of "the things of God;" it is "precept upon precept, line upon line, here a little,

[b] St. John x. 10. [c] 2 Pet. i. 4. [d] St. Mark iv. 28.

and there a little [e]." The *perfecting* of the will and affections is acquired in the same way. To be permanent and effective, it must be the result of an orderly process. It is the transitory and the fragile that "comes up in a night, and perishes in a night[f]." The formation of great principles is governed by the same law, and often extends through long years of patient waiting and weary watching. The joyful reaping[g] is generally preceded by a tearful sowing, and "the husbandman *waiteth* for the precious fruit of the earth, and hath *long patience* for it[h]." Even the most self-denying, the most active, the most matured, of the Apostles is moved to acknowledge the same law as operating in his own experience: "I count *not* myself to *have apprehended* . . . . *reaching forth* unto those things which are *before*, I press *toward* the mark for the prize of the high calling of God in Christ Jesus[i]." And, says Bp. Lightfoot, "St. Paul is not contrasting his own estimate of himself with other people's estimate of him, but his estimate of himself with others' estimate of themselves. He is in fact protesting against the false security, the antinomian recklessness, which others deduced from the doctrine of faith." If there were 'things' in St. Paul's Christian experience which were 'before' him, which, far advanced as he was, he had not yet 'apprehended,' shall *we* think that maturity or

[e] Is. xxviii. 10. [f] Jonah iv. 10. [g] Ps. cxxvi. 5, 6.
[h] St. James v. 7. [i] Phil. iii. 13, 14.

"*perfection*" is more speedily attained by us than it was by him? The truest life involves growth, advancement, increase. Even *death* now is only fixed and motionless in the direction of *life*, while in its own direction it still moves towards corruption! And the law which was true in the case of St. Paul, and which governs the attainment of the highest privileges and experiences of the holiest of mankind, also operated in the Human nature even of our blessed Lord: "Jesus *increased* in wisdom and stature, and in favour with GOD and man[k]." These words are almost universally taken as referring to the interval between our Lord's boyhood and the time when He was baptized, and entered on His public Ministry, being "about thirty years of age[l]." We may, however, see reason for extending the reference to the whole of His earthly life, so far as His "increase in wisdom," and "in favour with GOD," are concerned. For, whilst growth in 'stature' would cease when boyhood and youth were passed, increase in wisdom founded on a truly human experience would keep pace with increasing years. And so, as Dr. Farrar says, "He did not come into the world endowed with infinite knowledge, but, as St. Luke tells us, 'He gradually advanced in wisdom.'" If, however, the wisdom in which our blessed Lord increased was not what we understand by human wisdom only, but that "which by nature *we* cannot have," *divine* wisdom, or a *perfect*

[k] St. Luke ii. 52. [l] Ib. iii. 23.

knowledge of and acquiescence in the will of GOD, in what sense are we to understand our Lord's 'increase' in such, believing as we do in His oneness with the Eternal Father? We cannot better explain such 'increase' in our Lord's case than in the language of Gregory of Nazianzus as quoted by Bp. Ellicott—"He was making advance, as in stature so also in wisdom and grace. *Not* by these qualities *receiving increase*,—for what can be more perfect than that which is so from the very beginning?—but *by their being disclosed and revealed by little and little.*" Thus, if we believe that the wisdom in which, as the Evangelist says, our Lord increased was *both human and divine*, we may say of the former that having a perfect human nature He advanced, or "increased in wisdom," by means of a perfect human experience; of the latter that, being Himself also divine, the divine wisdom was gradually "disclosed and revealed" in Him. In what other way can we reverently "explain the co-existence of divine perfection and human growth" involved in the Evangelist's words? If, again, with Alford, we hold that ἡλικίᾳ should be rendered 'age,' instead of 'stature,' as the wider term, and "comprehending the other" also, we see that His advancement in wisdom kept pace with His growth in years *and* stature [m]. And Bp. Pearson speaks of our Lord's wisdom or knowledge "improving together with His *years*." But to touch on one other point

[m] See *Appendices*, Note A, *Our Lord's state of Humiliation.*

in the verse, are we to confine our Lord's increase or advancement "in favour with GOD" to the interval between boyhood and His baptism? This, too, is the view frequently, if not generally taken. Of course, He was never without this "favour with GOD." As Son of GOD He had dwelt in the bosom of the Father from all eternity[n]. He may, however, be said to have 'increased' in it in the sense of receiving more and more fully the outward, visible marks and tokens of it. But were these confined to the first thirty years of His Holy Life? Did He not also continue to receive them during the three years of His public ministry? It is true that at His Baptism the Father had testified from heaven, "This is My beloved Son in Whom I am well pleased[o]." But when His Ministry had advanced into its second year, we read that, whilst in the holy mount of Transfiguration, "*He received from God the Father honour and glory*, when there came such a voice to Him from the excellent glory, 'This is My beloved Son, in Whom I am well pleased[p]; hear ye Him[q].'" And the Apostle adds, "this voice which came from heaven we heard[r]." Did He not in this instance, as much as in the first thirty years of His life, "increase in favour with GOD," in the sense of receiving a *further* token of it? Moreover, how striking the heavenly testimony must have been not to have faded from the Apostle's mind during

[n] St. John i. 18. [o] St. Matt. iii. 17. [p] 2 Pet. i. 17, 18.
[q] St. Matt. xvii. 5. [r] 2 Pet. i. 18.

the lapse of nearly forty years! For, even if we give full weight and importance to the fact of inspiration, we cannot but perceive the deep impression the event left on the Apostle's mind, from the vivid description he gives of the event after so long an interval, and the emphatic "*we heard.*" So that if the life of St. Paul was characterised by a progressive development in spiritual things, and a continual advancement in the knowledge and attainments of the spiritual life, his testimony of himself being, "I count *not* myself to *have* apprehended[8]; " and if a far greater than St. Paul, even our Divine Lord Himself, condescended in His Incarnate life to be subject to the same law of development, so far at least as His human nature was concerned, shall *we* expect to be exempt from the operation of this law? Well does Bp. Ellicott say that our blessed Lord's "wisdom waxed momently more full, more deep, more broad, until, like some mighty river seeking the sea, it merged insensibly into the Omniscience of His limitless GOD-head." Further, the same authority observes in His attainment "of that wisdom in which, as man, and *as subject to the laws and developments of man's nature,* the Omniscient Son of GOD vouchsafed *to advance and to make progress.*"

Thus in the Incarnation the Eternal Second Person of the glorious Trinity submitted from love to man to the conditions of time and space; in passing

[8] Phil. iii. 13.

through all the stages of a truly human life, He not only sanctified infancy, youth, and manhood, but mentally as well as physically placed Himself under the same law of progress and development as governs the existence of the least favoured of His brethren [t]. In all the limitations of humanity He placed Himself on a level with those whose nature He condescended to take [u]. Does the Psalmist exclaim in the depth of his humility:—"Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child [x]." So the Eternal Son of GOD became a child, and as such "was subject [y]" unto His parents, and in the hour of His agony, when He had attained to manhood, the spirit of a perfect submission [z] still breathed in His words: "O My Father, if it be possible, let this cup pass from Me: *nevertheless not as I will, but as Thou wilt* [a]." Again, "if this cup may not pass away from Me, *except I drink it, Thy will be done* [b]." And let us not forget the mystery of love, deep, infinite, unfathomable—that in all this "GOD was in Christ, reconciling the world unto Himself [c]!" The lowest depth of our blessed Lord's Humiliation was reached at the cross, but all this constituted His painful preparation for it. The dregs of that bitter cup were drained in His sense of Divine forsakenness when in unspeakable anguish He cried: "Eli, Eli,

[t] Heb. ii. 11.

[u] See *Appendices*, Note A, *Our Lord's state of Humiliation.*

[x] Ps. cxxxi. 2. [y] St. Luke ii. 51. [z] Heb. v. 7.

[a] St. Matt. xxvi. 39. [b] ver. 42. [c] 2 Cor. v. 19.

lama, sabachthani[d]?" This was the supreme moment, the central meaning, the climax of His mysterious sufferings and self-chosen Humiliation for a sinful race. The measure of His sufferings was only equalled by that of the ignominy of His Cross, and yet all this for our sake He "*despised*[e]." In the death of His beloved Son the Divine Father reveals His love for man, not now by means of types and shadows, but in the greatest act of divine self-sacrifice upon which is based the last and fullest revelation of His Holy Will. We have now considered in a general way the condescension and Humiliation involved in the Incarnation, and we may remark that to have taken *upon Himself our nature at all*, even under the most favourable conditions—socially, mentally, physically—would have been an act of condescension and self-denial on the part of the Son of God at which angels might have been astonished. But the Humiliation of our blessed Lord went far beyond this. He not only took upon Himself our nature, being subject to all its weaknesses and limitations, and entered into the humblest social circumstances, growing up amidst the most uncongenial surroundings, and governed mentally as well as physically by the law of progressive and gradual development, confining within the veil of His flesh His glorious Deity, and as man submitting to human laws and arrangements; but He also "emptied" Himself "of the glories, the prerogatives of Deity[f]."

[d] St. Matt. xxvii. 46. [e] Heb. xii. 2. [f] Phil. ii. 7.

taking upon Himself "the form of a servant[g]," and, finally, suffered the death of the cross; and although Himself "holy, harmless, undefiled, separate from sinners[h]," yet died "the just for the unjust[i]." But not only did our blessed Lord endure the weaknesses and submit to the limitations of humanity; not only did He condescend to take the form of a servant[k] and "came not to be ministered unto, but to minister[l]." Not only did He empty Himself of the prerogatives of Deity, and become "a man of sorrows and acquainted with grief[m]." Not only did He look through human eyes on the surging mass of wickedness around Him, and on the deep and terrible sufferings of others due to sin; but, mystery of mysteries, He Himself "suffered being tempted[n]." He the All-Holy One, confronted the Author of Evil, and suffered Satan to approach His sacred Person, and present to Him one form of temptation after another. And yet how painful is temptation to the mind, and how depressing to the spirit of one who, however holy, is merely human. What agony, then, must it have produced in a sinless Humanity! How utterly abhorrent must it have been to One who could not look upon sin in any of its multifarious forms without loathing it[o]. One whose being was unsullied with the least taint of evil, and in whose Holy Mind no glimmering of a thought remained

[g] See *Appendices*, Note A, *Our Lord's state of Humiliation.*
[h] Heb. vii. 26. [i] 1 Pet. iii. 18. [k] Phil. ii. 7.
[l] St. Matt. xx. 28. [m] Is. liii. 3. [n] Heb. ii. 18.
[o] Hab. i. 13.

that did not harmonise with the perfect Will of God. Yea, to a Mind whose spotless purity knew "no variableness, neither shadow of turning [p]," but was "the same yesterday, to-day, and for ever [q]," how shall we adequately conceive what temptation must have been? And in the contemplation of such a subject, we have the greatest need of a reverent spirit. We tread on holy ground, and, therefore, with abundant reason may we take the "shoes from off our feet [r]," and fall on our faces before the Most High, whilst meditating upon so deep, so sacred a mystery. We are ordinarily in no danger of over-stating the solemn and awful significance of this subject. On the contrary, we may be too easily deceived as to our ability to do it justice. We may, however, shrink from explaining it, even as far as explanation of so weighty and mysterious a matter *is* possible, but we can never add to the bare fact of our Lord's Humiliation [s] any importance which it does not already possess in the inspired records. But there are two or three things we shall do well to keep before our minds now and always as safeguards against the least approach to an irreverent handling of the subject. *First*, we must not forget for one moment that He whose mysterious temptation we are considering was, in His Divine nature, 'one' with the Eternal Father [t]. *Secondly*, that, as we have already remarked more than once, our Lord's Tempta-

[p] St. James i. 17. [q] Heb. xiii. 8. [r] Ex. iii. 5; Rev. i. 17. [s] Cf. *Appendices*, Note A, *Our Lord's state of Humiliation.* [t] St. John x. 30.

tion was from first to last "for our sakes," that is, there was not even the remotest *necessity* in our Lord's Personality that He should have been tempted, any more than that He should have submitted to the baptism of repentance—except as He said "to fulfil all righteousness [u]," and that only for the brief interval, until the Spirit descended upon Him "like a dove [x]," and He received the higher baptism, "not by measure [y]," but in its utmost plenitude and power. And *thirdly*, we must bear in mind that we are able to bring to our meditation on the subject of His temptation at the best but faculties which are both weak and finite, and little capable of treating it in a manner becoming so great and profoundly important a subject. These considerations duly weighed will render our meditation both profitable and reverent. We have now reviewed the great events preceding yet vitally connected with our Lord's Temptation, we therefore proceed to the ordeal itself.

III.

Now although, as we have said, our Lord's preparation for His great work had been going on for some time, perhaps even from His twelfth year, in the quiet home life at Nazareth, in attendance at the annual Feasts at Jerusalem, in the Synagogue, and in the schools of the Rabbis, yet He did not enter upon that work publicly until after His Baptism, and He had received the Divine intimation that the time was

[u] St. Matt. iii. 15. [x] St. Mark i. 10. [y] St. John iii. 34.

come for Him to manifestly take it in hand. And so, immediately after His Baptism and the descent upon Him of the Holy Ghost [z], when His mind was filled with the thought of the Divine testimony which had been borne to Him, we read: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil [a]." Full of holy thoughts about His great Mission of love and mercy, He is led to face in awful and mysterious conflict the powers of Darkness —the forces which He had chiefly to encounter during the fulfilment of His Mission. First, we notice that the Divine Agent who was engaged leading our Lord to the conflict was no other than that Holy Spirit who had descended upon Him at His baptism, and to Whom St. Luke refers in the words: "Jesus being full of the Holy Ghost [b]." So that He not only descended upon our Lord, but His Presence with Him was that of an abiding Personal Agent in all that followed His leaving the Jordan valley and wending His way to the solitudes of that barren and rocky region, which witnessed His lonely struggle with the Tempter, His triumphant victory, and the tender solace and ministry of heavenly visitants. As to the precise scene of the temptation, we are told that tradition has fixed upon a spot near Jericho which has consequently received the name of Quarantania, and which is described as a precipitous rock rising twelve or fifteen hundred feet above the plain,

[z] St. Mark i. 12; St. Luke iv. 1. [a] St. Matt. iv. 1.
[b] St. Luke iv. 1.

and which Farrar describes as "naked and arid like a mountain of malediction rising from a scorched and desert plain;" and containing, about half-way up the steep ascent, caverns, "where hermits formerly retired," as another writer says, "to fast and pray, in imitation of the 'forty days.'" Thus its elevation, if the real scene of the Temptation, accords with St. Matthew's words, that our Lord was "*led up* [c]." St. Luke also in describing the impulse under which our Lord went into the Wilderness, tells us, He "was *led* by the Spirit [d]." But St. Mark in his brief account of the mysterious event uses in his forcible and graphic style the more energetic words, "the Spirit *driveth* Him into the wilderness [e]." It has been well said that this variation in the force and significance of the language employed by the Evangelists is meant to teach us important lessons—that although the Spirit constrained Him *so powerfully* to go into the wilderness as to require the word used by St. Mark, "*driveth* [f]," He, nevertheless, was not opposed to that course, but on the contrary, was so far *willing* to meet the Tempter, that it may with equal propriety be said in the words of the other two Evangelists, He was "*led* [g]" into the wilderness. The employment of the two words may, however, contain a reference to our blessed Lord's twofold nature. He was Man, and in the weakness of His sinless humanity shrank from the ordeal, and so the

[c] St. Matt. iv. 1. [d] St. Luke iv. 1. [e] St. Mark i. 12.
[f] i. 12. [g] St. Matt. iv. 1; St. Luke iv. 1.

Holy Spirit powerfully urged Him on,—"*driveth* Him into the wilderness." He also suffered Himself to be "*led*" into it. One may believe, too, that from the use of the word "driveth" in one Gospel, we are intended to learn that our blessed Lord, Who has "left us an example, that we should follow His steps [h]," would have us avoid "lightly putting ourselves in the way of temptation [i]." In accordance with this view is the import of His own injunction to His sleeping disciples during the Agony in the Garden—"*Watch and pray*, that ye enter not into temptation [k]."

> "Watch, as if on that alone
> Hung the issue of the day;
> Pray that help may be sent down—
> Watch and pray."

And from the use of the word "led" in the other Gospels, we are, perhaps to assure ourselves, as well as by our Lord's example, that the Apostle's words contain a deep truth—"Blessed is the man that endureth temptation [l]," knowing that "the trial of our faith is precious [m]." When temptation finds us in the way of God's providence it is for us to "endure" it patiently, and in the strength which He has promised to use every effort to overcome it. GOD may permit us to be tried, but when He does

[h] 1 Pet. ii. 21.

[i] Cf. Dr. Mill's *Sermons on our Lord's Temptation*, Serm. ii. p. 41.

[k] St. Matt. xxvi. 41. [l] St. James i. 12. [m] 1 Pet. i. 7.

He is at the same time willing to give the needful grace to enable us to pass through it unscathed. It depends upon our earnest and full use of His grace in the fiery ordeal, whether our *spiritual* experience be such as is written of the temporal experience of Daniel and his companions—"the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them [n]." But if we would thus pass through temptation which comes to us unsought, we must exercise a like faith with the three Hebrew children, so shall we in like manner rest in their assurance, "our GOD whom we serve is able to deliver us from the burning fiery furnace [o]." Then, and only then, may we hope to have with us His presence, Who Himself was tempted for our sakes, "yet without sin [p]," and Who, therefore, "is able to succour them that are tempted [q]," even that of "the Son of GOD [r]." Although temptation will at times cross our earthly path we are not at any time to rush into it, or even to lightly regard it, remembering that it is written even of our blessed Lord: "the Spirit *driveth* Him into the wilderness [s]." More, we must remember that with a perfect knowledge of our weakness, our Lord has put into our mouth the prayer—"Lead us not into temptation," which, seeing that temptation is a necessary part of our earthly probation and discipline, is a pleading, in other words,

[n] Dan. iii. 27. [o] Ib. ver. 17. [p] Heb. iv. 15.
[q] Ib. ii. 18. [r] Dan. iii. 25. [s] St. Mark i. 12.

for the fulfilment of the gracious promise: "God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also *make a way to escape, that ye may be able to bear it* [t]." Even the Divine and beloved Son of God did not precipitately expose Himself to the ordeal of temptation, how much less ought *we* to think of doing so, who at the best are not sinless. How great is our need to walk circumspectly [u], lest the enemy surprise and ensnare us. How needful is it for us to be equipped in the whole armour of God [v], if the assaults of the Evil One—manifold and fierce—are to be defeated. So far from courting danger, we do well, if we think that we stand, to "take heed lest we fall [x]." There is both truth and solemn warning in the German proverb: "Security is the first cause of misfortune." How many would do well to take the advice of Cicero, as applicable to their behaviour either under or in view of temptation—"the more elevated our situation, the more submissive should be our demeanour." Little trials sometimes prove great temptations, and it often depends upon the way in which little worries, continually recurring, are met, whether the spiritual life is strengthened and established or undone. Satanic influences may often mingle with the opposing tide of ordinary human affairs. Our sinful *thoughts*, if not cast out, may prove "the leading wanderers which mislead" the whole life.

[t] 1 Cor. x, 13. [u] Eph. v. 15. [v] Ib. vi. 13—18. [x] 1 Cor. x. 12.

Again, in meditating on our Lord's Wilderness conflict, we must not suppose that the three-fold temptation at the close of the forty days comprised the whole of His encounter with the Evil One. St. Luke tells us that He was "forty days tempted of the devil[y]," and represents the tempter as approaching our Lord with his three-fold assault at the end of those days, and when our Lord was weakened and exhausted by His terrible fast. The different temptations to which our blessed Saviour was exposed during the forty days are not recorded by either of the Evangelists, but the writer of the Epistle to the Hebrews says that He "was *in all points* tempted *like as we are*[z]." We may therefore believe that the object of the Tempter was not only to weaken the consciousness in the mind of our Lord that He was the Divine Son of GOD, to the truth of which He had received progressive testimony. His object would also be to dull or obliterate the consciousness in our Lord's mind of the possession of illimitable resources of power and grace to be exerted on behalf of a fallen and suffering race. Moreover, that communion with His Father and the other spiritual exercises of His seclusion in the Wilderness were also the medium through which assaults of a more purely emotional character were made upon our Lord. As, however, there have always been minds ready to profess their inability to believe in the Divine as well as in the Human nature of our Lord, it is

[y] St. Luke iv. 2. [z] Heb. iv. 15.

perhaps for wiser reasons than we know of, that the insinuations of so subtle an enemy of the Faith as the Evil One are unrecorded. And this view of the probable character of the temptations to which the Lord was exposed *during* the forty days seems to our minds to be greatly strengthened not only by the fact that St. John,—whose rule appears to have been not to record what the other Evangelists had recorded, or that of which he had not himself been an eye-witness,—omits in his Gospel to mention the temptation in the Wilderness, but in his *Epistles* lays the greatest stress upon the *reception and confession of the truth of the Incarnation as a test* by which the true Christian teacher and teaching should be distinguished from the false. "Every spirit that confesseth that *Jesus Christ is come in the flesh* is of GOD." "Whosoever shall confess that *Jesus is the Son of God*[a]," &c. "This is the *true God*, and eternal life[b]." Again, this view of the *nature* of the temptations by which our Lord was beset during the forty days seems also supported by the fact that when we consider the three temptations which are recorded as taking place at the end of that period, we find the Evil One prefacing two out of the three assaults which he made upon our blessed Lord with the words, "*If* Thou be *the Son of God*[c]." As far as the three recorded temptations are concerned, there is little room to doubt that they are *specimens* of those

[a] 1 John iv. 2, 6, 15 [b] Ib. v. 5, 20.
[c] St. Matt. iv. 3, 6; St. Luke iv. 3, 9.

enticements by which Satan has ever sought to allure man from the path of righteousness and peace. And as to the number of our Lord's temptations, St. Bonaventura says St. Bernard affirms that "Those who reckon but *three* temptations of our Lord are ignorant of Scripture, for therein we read the life of man upon earth is continual temptation. And the Apostle says that 'He was tempted in all points like as we are, yet without sin[d].'" We have already noticed that according to the accounts of the first and third Evangelists the great three-fold temptation took place at the close of the forty days' fast, and so at the time when our Lord's weakness and exhaustion would be greatest. This would make temptation of any kind all the more terrible, and Satan no doubt knew, that, if he could accomplish nothing now, when the energies of our Lord's body were shattered by the pain of hunger, and His mind had so long been filled with thoughts of the approach of the Evil One, he would be little likely to be more successful at any other time. Now, therefore, he approached our Lord,

> "And in the darkness of his dreadful eye
> Lay the sheath'd lightnings of immortal ire.
> As King of dark Eternity he faced
> The Godhead !—centering in that one still glance
> The hate of heaven, the agony of hell,
> Defiance and despair."

Our Lord had just completed a literal fast of forty

[d] Heb. iv. 15.

days, during which period St. Luke tells us "He did eat *nothing*[e]," and now, if not before, He feels the keen sensation of hunger. To this now terribly awakened craving the Tempter appeals. He knows exactly our Lord's state, and with all the subtlety of which he is master, he adjusts the *first* temptation to that state. He is in a dreary solitude where hunger, no matter how painfully felt, cannot be appeased in the ordinary way. He has already fasted long enough, and held communion with His Father, and engaged in other spiritual exercises. It was now high time that He should gratify an innocent natural craving. How is it to be done? No friend is near to give the sorely needed sustenance, and yet it were not right or necessary to perish for the lack of it, when one has the power to instantly and innocently supply one's need. To fast longer under such circumstances would be something worse than unnecessary, it would be sinful. To disregard the importunity of need may be to dishonour the nature which He had voluntarily taken. Again, could He do God service by prolonging His self-inflicted pangs, when His fervent spiritual communings were past, and an overwhelming sense of bodily need was realised? Besides, art Thou not professedly the Son of the Most High? Did not the Father testify of Thee at Thy baptism: "This is My beloved Son, in Whom I am well pleased[f]?" Therefore, "If Thou be the Son of God, command this

[e] St. Luke iv. 2. [f] St. Matt. iii. 17.

stone that it be made bread [g]." "If" Thou believest the Voice, which proclaimed Thee God's "beloved Son;" if in Thy hungry, faint, and weary state Thou dost *claim* to be the Son of the Highest, surely, Thou wilt suffer the pangs of hunger no longer. "*If* Thou be the Son of God," Thou art able to convert "this stone" of the desert into "*bread*." And Thou canst do it *now*, by a *word!* Is not "bread" Thy great, present, need? Thou seest this stone, *like* a loaf in shape, "If Thou be the Son of God, command" it that it "*become a loaf* [h]." So spake the Tempter. In one short sentence he appealed to our Lord's pressing need of food, he cast a doubt on the truth of His Divine Sonship, he questioned the veracity of the heavenly Voice, he challenged our Lord to prove His Divinity. Truly, Satan is a subtle, wary foe. There can be little doubt that he appeared to our Lord in some *bodily* form. From the very nature of the first assault it is clear that he knew our Lord's fast had been a literal one, that it had extended throughout His wilderness seclusion. It is probable from the words "this" or "these stones [i]," that he drew our Lord's attention to objects near at hand. The seeming simplicity and apparent guilelessness of the temptation rendered it all the more enticing. Certainly it required our Lord to work a miracle, but for what? "*Bread!*" and that for one perishing of

[g] St. Luke iv. 3. [h] Ib. Greek ἄρτος.
[i] St. Luke iv. 3; St. Matt. iv. 3.

hunger[k]. It did not ask Him, the Tempter would insinuate, to exercise His supernatural power in any unjustifiable way. He needed food. What so simple as 'bread?' GOD knew that He needed it too. Would not His Father expect Him *to exert the power* which He as His Son possessed, to relieve such pressing hunger? Had He not just before, at His baptism, been invested openly with that power, and would it not now be a lawful, yea, reasonable occasion upon which to *prove* His possession of it? Such is the persuasive subtlety of the *first* attempt which the Evil One made upon our Lord. How clearly it proves what we have elsewhere said of the deep and extensive knowledge which the Tempter has of man's weaknesses. In both the accounts we have of our Lord's Wilderness conflict *this* temptation stands *first*. What an acquaintance with man's devotion to the lower part of his nature does the order and form of this temptation manifest. Is it not in strict accordance with the Tempter's words uttered long before—"Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face[l]." Not without reason, therefore, does St. Paul say, "I keep under my *body*, and bring it into subjection[m]," that is, to the Spirit. And so, in our 'Collect for the First Sunday in Lent,' we pray for "Grace to use such abstinence, that, our *flesh* being subdued to the Spirit, we may ever obey

[k] St. Luke xv. 17. [l] Job ii. 4, 5. [m] 1 Cor. ix. 27.

Thy godly motions in righteousness, and true holiness." Besides, what a solemn argument in favour of our Lenten observances is this insight Satan gives us into his knowledge of human weakness. Let us endeavour to profit by this momentary drawing aside of the veil, which hides from our view the dark workings of the mind of the Evil One. We may sometimes profit, if we will, by the words, and if we knew them we might by the thoughts, too, of an *enemy*. But, how does our blessed Lord regard this apparently reasonable, but really subtle, suggestion of the Tempter? Does He answer, Your advice is good, I need food after My long fast; I am moreover in a wild, desert solitude, with only bare rocks and scanty vegetation around Me, and so to prove that I am, what My Father testified of Me — His 'beloved Son,'—I will exercise the power with which I am endowed, and satisfy my need in the way which you suggest—I will 'command this stone that it become bread?' Was it in this manner that our Lord met the first temptation—was this the issue of the wiles of the Evil One?

"The lists are spread. In solemn tryst,
In GOD'S eternal plan,
'Tis here the Satan tempts the Christ,
As once he tempted man;
And shall he triumph, as on Eden's field?
Will here the mightier Adam cast away his shield?"

Thank GOD it was *not so*. Satan had proposed to our Lord that He should exert supernatural power

in order to provide Himself with the sustenance which He sorely needed, that He should not prolong a fast which had already exhausted His bodily strength and energies, but convert the stones in His Wilderness path into 'bread.' It may at first sight seem anything but an unreasonable suggestion, for did He not afterwards feed by the exercise of miraculous power the famishing multitudes in "a desert place[n]?" The Baptist had told the Pharisees and Sadducees, who came to his baptism, trusting in their ancestral privileges instead of "bringing forth fruits meet for repentance,"—"GOD is able of these *stones*," of the desert, "to raise up children unto Abraham[o]." Could not then the Son of GOD convert the stones lying around Him, which were in size and shape similiar to loaves, into *bread?* He had been forty days without food already, and unless, the Tempter intimates, He worked this miracle, He would be without it for sometime longer. Why should He then refuse to supply His need? If He were the Son of GOD, is it possible that He would be suffered to wander about in this desert place for forty days and forty nights without shelter or food—lonely, and without a friendly voice to greet Him,—the silence of the Wilderness only broken by the moaning wind, and the harsh, discordant sounds of desolate creation? Roaming about His path or crouching at His feet, the only witnesses of His solitary state, "the wild beasts[p]," and they,

"Growing trustful at the sight,"

[n] St. Matt. xiv. 15—21. [o] Ib. iii. 7—9. [p] St. Mark i. 13.

harm Him not! So among the promises, made long before to the man who "despised not the chastening of the Almighty [q]," was not only deliverance from human foes, and the hostile powers of nature, but also this—"the beasts of the field shall be at peace with thee." "Neither shalt thou be afraid of the beasts of the earth [r]." But to be a lonely wanderer in *such* a place was in itself bad enough, without suffering the pangs of hunger too! Anointed with the Holy Ghost, and declared by the Voice from heaven to be His Son, the "beloved Son," Who had said, "I will take no bullock out of thy house, nor he-goat out of thy folds. For every beast of the forest is Mine, and the cattle upon a thousand hills [s]," and yet to be without "*bread!*" "*If* Thou be *the Son of God*, command this stone that it be made bread [t]." Thus the very fact, that the suggestion sounds so reasonable, and is on the surface so simple, would make the temptation all the more forcible. Of *food* He really stood in immediate need, but for "all the kingdoms of the world," which Satan offered Him in the *third* temptation (according to St. Matthew's order), He could, at all events, wait a little longer. Therefore, Satan appealed to our Lord to do what was answerable to His circumstances at the time. He is ever willing to lead us into sin by any likely way we are ourselves, either through circumstances or choice, inclined to take. So far he seemed desirous of giving our Lord naught but friendly advice.

[q] Job v. 17—23. [r] Ib. ver. 22. [s] Ps. l. 9, 10.
[t] St. Luke iv. 3.

'If Thou be the Son of GOD," was employed, no doubt, as an *incentive* to urge Him to prove by the use of supernatural power, and at the bidding of the Evil One, that He was such. Satan thought probably that by referring to His Divinity, our Lord would more readily act upon his suggestion, namely, "command that this stone be made bread[u]." And, on the other hand, this principal part of the proposition appealed to a necessity of our Lord's *human* nature, and suggested an easy way of obtaining what He sorely needed. So that by appealing to His Deity, and seeking at the same time to enlist the inclination of His human nature on the side of the temptation, the Evil One tried to make the temptation itself irresistible. He is quite willing to accommodate his enticements to the natural, or other, inclinations of those he essays to ruin. This subtle art of the Evil Spirit reminds us of what Socrates said to a beautiful courtezan, who meeting him had vauntingly expressed how much she was to be esteemed before him, because she could gain many proselytes from him, but he none from her, when he replied, that it was "no wonder, for she led them down the easy and descending road of vice, while he compelled them to the thorny and ascending path of virtue." The narrow way—the way that leads to life—commonly lies "right up the hill," the "Hill Difficulty[x]," and few like Christian, quenching their thirst at the foot of it, begin the ascent, exclaiming :—

[u] St. Luke iv. 3.

[x] St. Matt. vii. 13, 14.

"The hill, though high, I covet to ascend,—
The difficulty will not me offend;
For I perceive the way to life lies here.
Come, pluck up heart, let's neither faint nor fear!
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe."

This is not the resolution of one who fritters life away in a thousand vanities. Nor was it ever the choice of those whose desire it is to tread a flowery path, and to obtain "the crown of life" by some other way than "the way of the Cross[y]." Have we not need to say with the saintly Bp. Wilson—"How many sins should we commit, if GOD did not vouchsafe to oppose our corrupt will! Blessed be His holy Name, for not leaving us to *our own* choices."

IV.

But when the Tempter approached our Lord with the words, "If Thou be the Son of GOD, command this stone that it be made bread[z]," what was the real object he had in view? Was it merely the supply of our Lord's needs? By whose constraining influence had our Lord entered on the Wilderness-ordeal, and Whose will was it that He should be tempted? It was under the influence of the Holy Spirit that He entered the Wilderness. It was the Will of His Father that He should fast and be tempted of Satan. He came to do the Father's Will in all things, and so by His faithfulness even in

[y] St. James i. 12. [z] St. Luke iv. 3.

Temptation, to leave us a perfect example of dependence upon GOD. The real object which Satan had in view then was to induce our Lord to *distrust* His Father's love and goodness, and not merely to satisfy His natural wants. He sought, as in the case of Eve, to inject hard thoughts of GOD into our Lord's mind. Our Lord saw this at once, and so far from acting in accordance with such a suggestion, He gave an answer which each of us may give. He did not say, 'I am the Son of GOD, and to prove My claim, I will do as you suggest.' Such an answer would at once have taken Him out of the range of human circumstances and sympathies. On the contrary, His reply shows how perfectly He placed Himself in touch with the experiences of those whom He came to save. Moreover, it expressed unbounded trust and confidence in His Father's love and care. "It is written, That man shall not live by bread alone, but by every word of GOD[a]." We see, then, that, while our Lord does not deny His Divine Sonship, He does not hesitate to take His position among the sons of men—"Man shall not live by bread alone." 'As *man*, therefore, He seems to say, I will wait God's time and means for the supply of my needs,' teaching us by His own example what afterwards He taught by His words, faith in GOD'S knowledge of our needs, and surely, as involved in it, the confidence that He will supply them. "Your Father *knoweth* what things ye have *need* of, before

[a] St. Luke iv. 4; Deut. viii. 3.

ye ask Him[b]." So, too, the Apostle writes, "My GOD shall supply *all your need*"—spiritual chiefly, but also temporal—"according to His riches in glory by Christ Jesus[c]."

The question is not, our Lord intimates by His very silence on the point of His Divine Sonship, how 'the Son of GOD' should act, but what is clearly the right thing for '*man*' to do in the circumstances in which I am now placed. Is it to *doubt* GOD'S power to supply his needs even in the Wilderness? Is it to vainly think that his life can be sustained "by bread *alone?*" Could bread sustain life, had GOD not so ordained it? Is not His *word*, then, more than bread? "Man is not nourished by nature apart from GOD, but by GOD acting through nature." May not such thoughts as these have been in our Lord's mind when He quoted this passage—"Man shall not live by bread alone?" What is it but this and similar teaching that underlies what He subsequently said: "Is not the *life* more than *meat*, and the body than raiment[d]?" And is it not written, as though uttered by Him to His Eternal Father,—"a *body* hast Thou prepared Me[e]?" Was not the Holy Ghost the efficient Agent through Whom the Second Person of the glorious Trinity took to Himself Human nature[f]? Satan would have our Lord think chiefly of His bodily need of food—"command this stone that it be made bread." But He looked beyond the body alone, and

[b] St. Matt. vi. 8. [c] Phil. iv. 19. [d] St. Matt. vi. 25.
[e] Heb. x. 5. [f] St. Matt. i. 18, 20; St. Luke i. 35.

the bread by which it is ordinarily nourished, to the Will of GOD; and to the word of GOD, which gave the bread its power to sustain life. Neither would He distrust His Father's love. Bread we need, but "man shall not live by bread *alone*," but also "by every *word of God*." And so, subsequently, our blessed Lord, one in His Divine Nature with the Father, could tell the Jews in His wonderful Discourse on the Bread of Life, "the *words* that I speak unto you, they are spirit, and they are *life*[g]." The fact that, at times, even the most spiritually-minded of men find it no easy task to look beyond what is merely temporal, and dwell upon unseen and eternal realities, is enough to convince us that this was a real temptation to our blessed Lord, Who was not only Divine but also Human. The power of choice involves, in a world where evil is mingled with the good, a very real kind of temptation. Man's moral choice in a variety of things is in danger daily of running counter to the Will of GOD. For instance, two different paths open before us, or two different courses of conduct present themselves to us, their advantages as well as disadvantages are well nigh evenly balanced, and what is to shape our decision in the matter, for both have claims upon our consideration? Further, while considering their rival claims, how trivial a matter may enter into such consideration, and incline us in the wrong direction. In such circumstances, moreover, how many allow them-

[g] St. John vi. 63.

selves to be dominated by mere emotion. Yet it has been truly said, that "the religion of emotion is not the religion of a man who, in the scriptural sense of the words, confesses Jesus to be the Christ. It is the *human* responding to the *human;* but it is not the *human* responding to the *Divine.*" Mere emotion is but the stirring of the surface of the spiritual life, the solid rocks which lie beneath its surface are nothing less than right principles. Mere emotion may derive its transitory impulse from the imagination, but principle alone is a safe guide in the great mission of life. So, in our Lord's case, no sooner did the Tempter propose to Him another and apparently easier way to a present advantage than that which was in accord with His true character, than the great principle of all true living enabled Him to repel the temptation, and in undiminished confidence in His Father He exclaimed: "It is written, That man shall not live by bread alone, but by every word of GOD." The Psalmist gives utterance to the same truth in the form of a precious promise—"*Trust in the Lord, and do good;* so shalt thou dwell in the land, and *verily thou shalt be fed*[h]"—and also proclaims its faithful fulfilment in his own experience: "I have been young, and now am old; yet have I not seen the righteous *forsaken*, nor his seed begging *bread*[i]." But it is noticeable that in replying to the Evil One our Lord quotes from a passage which contains not only a record of the children of Israel

[h] Ps. xxxvii. 3. [i] Ib. ver. 25.

passing through a like experience of privation with Himself, but also of their being provided by GOD with a supernatural supply of manna. What He did for His ancient people of Israel, can He not in His own good time do for Me His "beloved Son?" It was even so, when, as we read, at the close of His Wilderness temptation, "angels came and ministered unto Him[k]." Satan had suggested that He should work a miracle to provide for His natural wants, as afterwards he incited the multitudes in their unbelief to clamour for a 'sign[l]' from heaven, and His murderers to demand that He should come down from the cross[m], if they were to believe on Him. His reply, in effect, points to the fact that His Father had long before fed from heaven not one hungering man but two millions, not by means of bread, but with manna which needed daily renewal, and that in spite of their rebellious murmurings. Will He not supply His own Son's need, Who is desirous above all things to abide His time, and to do His perfect Will? Thus, our Lord has taught us by His own example the lesson and duty of self-denial, and of an unquestioning dependence upon the overruling providence of GOD. He, who, after so long a fast in the Wilderness, could forbear to use the power which He possessed to satisfy His need of food, and would not in the least degree distrust His Father's love and power to supply His need, but expressed

[k] St. Matt. iv. 11. [l] St. John vi. 30.
[m] St. Matt. xxvii. 40—42.

unbounded trust in Him, teaches us with a persuasiveness, which only He could employ, the great truth that GOD is more to us than all else, and will not fail us, if we trust in Him. One has well said, "There is a gravitation in the moral as in the physical world. When love to GOD is habitually in the ascendant, or occupying the place of will, it gathers round it all the desires of the soul as satellites, and whirls them along with it in its orbit round the centre of attraction." But we cannot have this love to GOD, without trusting Him. Shall we not do then as the Psalmist says, "Commit thy way unto the Lord; *trust* also in Him; and He shall bring it to pass[n]?" "*Trust in Him, at all times*; ye people, pour out your heart before Him: GOD is a refuge for us[o]." Shall we not fly to Him in the hour of fierce temptation, when we are in danger of preferring some fancied temporal good to His holy will; when the world allures us with its gilded charms, and "heaven seems further off" than in past years; when the weakness of our best efforts after a higher, nobler life, awakens within us the fear that we may come short of His glory, O! shall we not make Him our 'refuge?' If GOD is our Father, shall we not love Him with a true and filial love; if Christ is our Saviour, shall we not accept the salvation which He has wrought out for us at such tremendous cost to Himself; if the Holy Spirit is our Sanctifier, shall we not ask Him to dwell in our hearts and to keep them pure and holy? To do

[n] Ps. xxxvii. 5. [o] Ib. lxii. 8.

the Will of God was far more to our Lord than to satisfy the pangs of hunger, however keen they may have been. If He practised self-denial, shall we be self-indulgent? Is it meet that a cross-bearing Master should have ease-loving disciples? Did He not say, "My meat is to do the Will of Him that sent Me, and to finish His work[p]?" How grandly does the self-denial of our blessed Lord shine out in such words! Do they not shame our self-indulgence, our apathy, our unbelief? Was not all that He suffered "for us men, and for our salvation," as our Creed says? Yes, verily, He Who stood highest in the glory of Heaven condescended to stand low in the ignominy of earth, and that out of love to a fallen and rebellious race! Every miracle He wrought, every prayer He breathed, every tear He shed, testified of His love to man! From Bethlehem's manger to Calvary's cross the life of the God-Man was one of willing condescension[q]. And every 'foot-print' He has left on 'the sands of time' is an evidence of Divine Mercy and Infinite Love. He Who willingly turned water into wine to supply the marriage guests of Cana, refused to perform a similar miracle to satisfy *His own* hunger in the Wilderness. He, Who fed the fainting multitudes with bread and fish in the Wilderness[r], Himself fasted for us forty days, and when "He was an hungred[s]" worked no miracle to

[p] St. John iv. 34.

[q] Cf. *Appendices*, Note A, *Our Lord's state of Humiliation.*

[r] St. Matt. xiv. 15—21. [s] Ib. iv. 2.

alleviate *His own* sufferings. What should induce us to be self-denying like the example of our blessed Master [t]?

> "Inured to poverty and pain
> A suffering life my Master led,
> The Son of GOD, the Son of Man,
> He had 'not where to lay His head[u].'"

Do we ever know what it is to lack the necessaries of life? If so, let us remember that our Lord passed through the painful experience of privation before us. Let us remember, too, as He did, that we have a Father in heaven, Who knows "what things we have need of," and will in His own good time supply our wants, if we rely upon Him for it. Are we tempted to be impatient or unbelieving, because of trials and difficulties in our temporal circumstances, or because things do not at times turn out as we would have them? Let the thought of our Lord patiently and trustfully waiting for the sustenance which He so sorely needed [x], waiting all through the temptation until the supply came [y], teach us to wait upon GOD in prayer and faith, and in the end we, too, shall find that He will not fail us. Are we sometimes tempted to entertain hard thoughts of GOD, because our position or surroundings are not just what we would have them to be? Does not the very thought of the Son of GOD passing "forty days and forty nights" in a dreary

[t] Cf. Dr. W. H. Mill's *Sermons on our Lord's Temptation*, Serm. ii. p. 48.

[u] St. Matt. viii. 20. [x] Ib. iv. 2. [y] Ib. ver. 11.

Wilderness, without any other comfort than He derived from communion with His Father, and exposed 'for our sake' to the assaults of the Evil One, banish such hard thoughts of GOD from our hearts? Dr. Krummacher says: "The bread and the water with which GOD nourishes souls in the Wilderness are the doctrines and promises of His Word." In these things our Lord in the Wilderness not only found spiritual sustenance, but also the weapon with which He repelled the tempter. Again, the Evil One came to our Lord in the moment of His greatest bodily exhaustion, and is it not true that temptation often comes to us in seasons of weakness and weariness? But if He foiled the tempter at such a time and single-handed, ought we not to nerve ourselves for the conflict, and fight valiantly against the enemy, when *we* are never required to contend with him *alone?* In the hour of our greatest weakness[z] we are often best fitted to receive Divine succour[a], and the more truly conscious we are of our utter helplessness, the more reason there is why we should throw ourselves upon 'the Strong[b]' for strength. We should then prove the truth of the maxim, "Man's extremity is GOD'S opportunity." Although we are commanded to "take to ourselves the whole armour of GOD, that we may be able to withstand in the evil day, and having done all[c]," that is, that is commanded of us, "to stand;" and although we are exhorted to "resist the devil[d]," and again, "to fight the good

[z] 2 Cor. xii. 10. [a] Is. xl. 29. [b] 1 Sam. ii. 9; Ps. cxl. 7. [c] Eph. vi. 13. [d] St. James iv. 7.

fight of faith [e]," all which represents *our* part in the great warfare which we are called upon to wage with the powers of evil, we are not for one moment to suppose that the victory depends upon human *skill* or *power*. For just as the stone which the heathen ruler saw in his vision, and which represents Messiah's kingdom, "was cut out *without hands* [f]," and yet is to "stand for ever," and as "the Lord of Hosts" says, "Not by *might*, nor by *power*, but by My Spirit [g]," so our victory over the Evil One depends upon our having with us, in the fiery ordeal, the Presence of that Saviour Who "is able to succour them that are tempted [h]." Then, and only then, shall we be "more than conquerors through Him that loved us [i]." And upon Him the Holy Spirit descended, not as a transient affusion, but as an abiding *power* [k]. Our Lord did not of Himself go into temptation, it was under the mighty influence of the Holy Spirit that He entered the Wilderness. Nor was it that *being in* the Wilderness the devil came to Him, and tempted Him, but He was for our behoof led thither in order to be "tempted of the devil [l]." It was a necessary part of His life-work, and of the Divine plan for our salvation. When the Wilderness ordeal was over, "one part of the Messianic work had already been successfully accomplished. With the scene on the Mount of Temptation the stage of simple growth or being may be said to

[e] 1 Tim. vi. 12. [f] Dan. ii. 34, 44, 45. [g] Zech. iv. 6.
[h] Heb. ii. 18; iv. 15. [i] Rom. viii. 37; St. John i. 32, 33.
[k] Acts x. 38. [l] St. Matt. iv. 1.

close, and the stage of activity to begin." So at the first step in this stage, He submits to a like painful experience with the race which He came to redeem. The design of His Temptation was threefold—first, that He might become "a merciful and faithful High Priest[m]," One Who could be "touched with the feeling of our infirmities[n]," and by conquering the Evil One Himself, is "able to succour them that are tempted[o]." Secondly, that He might make trial of the mighty power just conferred upon Him. And thirdly, that He might thus commence His great work of "destroying the works of the devil[p]." From the bare fact that our blessed Lord "suffered being *tempted*[q]," apart from any details of the temptation, we cannot fail to derive encouragement in our own seasons of trial. Has He not told us with His own sacred lips, "It is enough that the servant be as his lord[r]?" More, did He not take "upon Himself the form of a servant[s]?" If, then, our adorable Lord did not escape temptation, shall we expect or hope to do so? Are we not in some measure called upon daily to tread the same thorn-strewn path? Well does the Apostle in view of such ordeal exclaim, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you[t]." We read that the holiest of God's servants have trod in the footsteps of our Master. Immediately *after* His baptism[u], and the descent upon Him

[m] Heb. ii. 17. [n] Ib. iv. 15. [o] Ib. ii. 18.
[p] 1 John iii. 8. [q] Heb. ii. 18. [r] St. Matt. x. 24.
[s] Phil. ii. 7. [t] 1 Pet. iv. 12. [u] St. Mark i. 12.

of the Holy Spirit, He entered the Wilderness of Temptation. It was after St. Paul, too, had been "caught up to the third heaven," and had "heard unspeakable words[x]," that he was troubled with "a thorn in the flesh, the messenger of Satan" sent "to buffet him[y]," and which was not taken away even after his "thrice[z]" petitioning for its removal. Yet in GOD'S infinite mercy "grace sufficient[a]" was bestowed upon him, and doubtless, St. Paul afterwards numbered it among the "infirmities" in which he "gloried[b]," because they were the cause of his *so* resting in Christ that he found "the power of Christ rested upon him[c]." Thus, he realised the truth of the Divine assurance, that GOD'S strength "is made perfect"—has its most perfect inward and outward manifestation—"in" human "weakness," and could testify, "when I am *weak*[d]"—in personal power, and my own ability to meet or overcome the trials and difficulties of life—"then," yes, just "*then*, am I *strong*" in the strength of GOD and in His holy means of grace. O! then cannot we say with the Sweet Singer of Israel, "the Lord is the strength of my life; of *whom*[e]"—of *what*—"shall I be afraid?" Of hunger? No, for He Who in His own hunger refused to convert stones into 'bread' is become to me, and every *hungering* child of Adam, "the Bread of Life," "the true Bread from heaven[f]!" Therefore "although the fig tree shall not blossom, neither shall fruit be

[x] 2 Cor. xii. 2, 4. [y] 2 Cor. xii. 7. [z] ver. 8.
[a] ver. 9. [b] ver. 5. [c] ver. 9. [d] ver. 10.
[e] Ps. xxvii. 1. [f] St. John vi. 35, 32, 48.

in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: *Yet* I will rejoice in the Lord, I will joy in the God of my salvation[g]." Such is the expression of triumphant faith in ancient prophecy. Such was the faith of our blessed Lord, in His Wilderness fast and temptation. Of this kind is the faith which overcomes the world, and vanquishes the Evil One, and subjects the natural to the spiritual, and scales the heights of the heavenly Jerusalem. And while it nerves the Christian soldier to "endure hardness[h]" in spiritual discipline and warfare with the powers of evil, it inspires the sweet "patience of the saints[i]" in which they have "hope of better things[k]." But, it may be, we are not entirely without the necessaries of life, and He Who has provided the little has often "given to it all the virtue of much." God's blessing has often been added to the little, while God Himself is often forgotten in the *much*. He has promised to "satisfy" Zion's "poor with bread[l]." His word of promise by the mouth of His servant Moses to Israel of old, if faithful, was, "He shall bless thy bread, and thy water[m]." But, perhaps, there are some who feel a difficulty in applying to their own case, and for their own comfort and encouragement, promises graciously given to a favoured nation, forgetting that there is a *spiritual* Israel as well as an "Israel after

[g] Hab. iii. 17, 18. [h] 2 Tim. ii. 3. [i] Rev. xiii. 10; xiv. 12. [k] Rom. xv. 4; Heb. xi. 40. [l] Ps. cxxxii. 15. [m] Ex. xxiii. 25.

the flesh[n]," who are included among those to whom the like "precious promises[o]" are given. Let us not forget what was spoken to an individual, and one *not* of Israel after the flesh: "Thus saith the Lord GOD of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth[p]." Nor should we forget that it is written that "the *full* soul loatheth an honeycomb[q]," that, when Israel had "bread to the *full*[r]," even then were they in danger of destruction by reason of their murmurings; for the wrath of GOD was hanging over them like a black cloud, and Divine judgment might instantly have overtaken them. Observe, too "fulness of bread[s]" was one of the curses of Sodom, and begat amongst other sins a selfish indifference to the needs of others. "Therefore," says the Almighty in words of calmest majesty and power, "I took them away, as I saw good." Thus, "their *table* became a *snare* before them[t]." Terrible is the warning given in many instances in the Word of GOD against thinking that the mere abundance of temporal good things, irrespective of how we obtain and use them, brings real satisfaction, or any true peace and happiness. How often have the words been fulfilled, "In the fulness of his sufficiency he shall be in *straits*: every hand of the wicked shall come upon him[u]." Satan tempted our

[n] 1 Cor. x. 18. [o] 2 Pet. i. 4. [p] 1 Kings xvii. 14.
[q] Prov. xxvii. 7. [r] Ex. xvi. 8. [s] Ezek. xvi. 49, 50.
[t] Ps. lxix. 22. Cf. *Appendices*, Note D, *On Fasting*.
[u] Job xx. 22.

Lord in adversity, but he often tempts His followers in prosperity. The latter is frequently their "slippery place[x]" in the path of life. One who wisely believed this prayed, "Give me neither poverty *nor riches;* feed me with food *convenient* for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain[y]." Even whilst he deprecated want, he saw and prayed against the danger of 'riches.' In other words his petition was that which our blessed Lord Himself has taught us to offer up as suited to our needs—"Give us *this* day our *daily* bread[z]." Let us bear in mind what an eminent writer has said on this subject: "He who thinks that we live by bread alone, will make the securing of bread the chief object of his life—will determine to have it at whatever cost—will be at once miserable and rebellious if even for a time he be stinted or deprived of it, and, because he seeks no diviner food, will inevitably starve with hunger in the midst of it. But he who knows that man doth *not* live by bread alone, will not thus, for the sake of living, lose all that makes life dear—will, when he has done his duty, trust God to preserve with all things needful the body He has made—will seek with more earnest endeavour the bread from heaven, and that living water whereof he who drinketh shall thirst no more." Our blessed Lord was tempted to convert stones into *bread*, to distrust His Father's

[x] Ps. lxxiii. 18; Jer. xxiii. 12. [y] Prov. xxx. 8, 9.
[z] St. Matt. vi. 11.

love and care, because He had been without food in the Wilderness for forty days. But He refused to take the care of life in that nature which in accordance with the Will of GOD He had assumed, entirely into His own hands. Though suffering all the pangs of hunger, after an *absolute* fast of so long a period, He confidently testified to His unshaken trust in His Father's goodness. Neither the terrors of the Wilderness solitude, nor His bodily exhaustion, nor even the awful presence of the Prince of Darkness, could impair the unspeakable love of the Eternal Son for the Eternal Father. He triumphed over all the power of the enemy in order that we, treading in His sacred footsteps, and armed with the same weapons of faith and love, and "the sword of the Spirit, which is the Word of GOD[a]," might achieve a like victory. We have dwelt at greater length upon this temptation than it will be necessary to do on the second and third, because, if we mistake not, it is *the* temptation which, in a variety of forms, appeals to multitudes in all ages. We may, for instance, take the word 'bread' as including all that is needful for our bodies, and also as representing every other kind of temporal or natural good gift of GOD to man; and we find that by none of them 'alone[b]' is man's life sustained any more than 'by bread[c].' Thus we see that not only is this temptation of universal applicability, but may be the means of teaching us the same lessons of

[a] Eph. vi. 17. [b] St. Matt. iv. 4.

[c] Cf. *Catechism of the Ch. of England.* First Answer after Lord's Prayer.

dependence upon GOD, amid *all* the changes and chances of this mortal life. In our Lord's case, after His long fast and in His exhausted state, it was confined to its one specific feature, that is, it was a temptation to convert by miracle the stones of the Wilderness into the food His bodily need immediately required. To the *poor* it may still be applicable in *this* way: while conceivably it may include the temptations of all who, in one way or another, are inclined to think that "man's life consisteth in the *things* which he *possesseth*[d]." In other words, this temptation covers the case not only of one who is tempted to take the very lowest view of the maintenance of life, as dependent upon the mere supply of natural food, and to forget that it is the creative word of "the living GOD" which gives to such food its power of sustaining the life He has given. More, it also applies to the case of others who, whether they admit it or not, are tempted to think that life is not life in any real or desirable sense apart from the *luxuries and comforts* which may accompany it. How does this view of the universally representative character of our Lord's temptation bring home to our minds the truth of the words, that He "was in *all points* tempted *like as we are*[e]." What strengthens this view of the first temptation, is the fact that while Satan appealed to the Divine Sonship of our blessed Lord as an incentive to His doing what he suggested, Jesus, Who came to be the Saviour of *men*, repelled

[d] St. Luke xii. 15. [e] Heb. iv. 15.

the Tempter in His *Humanity*—"It is written, *Man* shall not live by bread alone, but by every word that proceedeth out of the mouth of God[f]." "He did not exalt Himself above the conditions of creatures with bodies, dying bodies; those conditions He entered into. It was to His weakness, to His suffering, that the Tempter spoke. The reply did not move the question to a different ground, but met it on the ground of man's dependence. Man's body lives not by bread alone, but by the Word which proceedeth out of the mouth of God. This was, obviously, the first intention of the language when it was used by Moses. The manna proved to the Israelites that their support came from the Word of God. That Word did not sustain them without visible food; but it conferred upon the visible thing its power of sustaining them. Take away the life-giving Word, which proceedeth out of the mouth of God, and the little round thing, which lay upon the ground, would have been useless."

V.

But in meditating upon our Lord's temptation, we must not think for one moment that because Scripture represents it as a real objective transaction between a Personal Saviour and a personal visible Tempter that, therefore, we are able to sound the lowest depths of so profound a mystery, or to deny that it may in some inexplicable sense have had a subjective

[f] St. Matt. iv. 4.

side also. It is clear that it was a real conflict, and yet one the limits of which we may not be able to define perfectly or adequately. We may be guilty of irreverence on the one hand, almost, if not quite, as much as on the other, in a defective exposition as well as in rash interpretations. But, though the conflict was severe and terrible, the victory was complete and glorious, and it was a victory in which every member of the human race has an interest, and in which he, too, may triumph. For, as a devout and learned writer, Dr. Goulburn, has well said: "Temptation is not sin; and not until the will consents to it —not until it is wilfully entertained and cherished— does temptation become sin." Our Lord alone of all who have dwelt upon our earth lived an absolutely sinless life. He alone was able to challenge His bitterest enemies to point out any flaw or blemish in the life He lived among men—"Which of you convinceth Me of sin [g]?" And, yet, let us bear in mind that He was "tempted like as we are [h]." He alone of all who have worn the human form, "knew no sin [i]." To His holy nature it was entirely alien. He was "separate from sinners [k]," the connection between Him and Adam was broken by His miraculous conception by the Holy Ghost [l], so that He was free in His human nature from all taint of the fall. There was no bent or inclination to sin in His nature, and so He could exclaim, "the prince of this

[g] St. John viii. 46. [h] Heb. iv. 15. [i] 2 Cor. v. 21.
[k] Heb. vii. 26. [l] St. Luke i. 35.

world cometh, and hath nothing in Me [m],"—'nothing' that he can claim as *of his own*; 'nothing' that he can use as a vantage-ground upon which to take his stand; 'nothing' to which he can attach aught that is *his*. And yet even in the constitution of a sinless *human* nature, there must have been something to which some element in each of the three temptations could appeal, however unsuccessfully, or temptation would not be temptation [n]. But whatever it was, we know that in our Lord's case it was at once overruled by His holy Will. When the Tempter came to Him at the end of His forty days' fast with the suggestion, "If Thou be the Son of GOD, command that these stones be made bread [o]," our Lord immediately replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD [p]." Let us likewise endeavour to "learn of Him [q]" in the hour of need, trust in GOD and patiently wait for Him. We may realize as simple facts of truth and wisdom in *our own* experience, what another has testified to have been his—"if we are but patient, GOD will be profitable; but the time and means we must leave to Him. At the same time our active endeavours must not sleep. Do thy part with industry, and let Providence point the event. I have seen matters fall out so unexpectedly, as to learn this lesson from

[m] St. John xiv. 30.
[n] Cf. *Appendices*, Note A, *Our Lord's state of Humiliation.*
[o] St. Matt. iv. 3, 4. [p] Deut. viii. 3.
[q] St. Matt. xi. 29.

them,—never to *despair*, because I have a *God*; and never to *presume*, because I am but a *man*."

We now pass to the *second* temptation with which our blessed Lord was assailed in the Wilderness. And we shall take St. Matthew's order of the three attacks which the Evil One made upon our Lord. Various explanations have been offered of the difference in the order of the second and third temptations in the records of the first and third Evangelists, and in some of the explanations there is, doubtless, a high degree of probability. It has been suggested that St. Matthew's order is that of *time*, St. Luke's that of *place*. Again, that while St. Matthew's aim was to give the *chronological* order of the temptations, St. Luke thought it best to give them in their *psychological* order, or what has been generally considered to be such. Further, it has been said that the difference of order in the two accounts is due to a consideration of the needs of the different classes of readers the two Evangelists had in view in writing their histories. That while St. Matthew, who wrote specially for Jewish readers, thought it best to give the temptation on the pinnacle of the Temple with its Messianic aspect *before* the temptation of "the kingdoms of the world," St. Luke, who had Gentile readers chiefly in view, with their "love of the world, and the things of the world[r]," felt it desirable to reverse this order. Again, it has been remarked that probably St. Luke adopted the order

[r] 1 John ii. 15.

of the temptations as given in his Gospel from the consideration that the temptation on the pinnacle of the Temple, being an appeal to spiritual pride, "was a subtler and less transparent" one than that of "the kingdoms of the world" with its gross condition of homage to the Evil One who now, if not before, appears and is recognized as the great enemy of GOD and man. Moreover, it has been thought that Milton adopted the order as given in St. Luke's narrative, because, as we read in St. Matthew's record[s], when the temptation was ended, "angels came and ministered unto Him," they may be supposed to have "rescued our Lord in safety from the dizzy height" of the pinnacle of the Temple. It has been pointed out, however, that this would have been strikingly like a fulfilment of the promise Satan had just quoted to our Lord as an inducement to cast Himself down. Besides, there is no reason to suppose that our blessed Lord, having already submitted to be borne to the pinnacle of the Temple, refused to be conveyed thence in the *same* manner. It may reasonably be believed that such a passage was itself a part of the painful discipline of the temptation. Certainly it is conceivable, that contact in any real way whatever with the Author of Evil would form no trifling element in the sufferings which an absolutely sinless nature would endure in such an ordeal. But He Who in His humiliation suffered Himself to be "taken, and by *wicked hands*

[s] St. Matt. iv. 11.

crucified and slain[t]," may for our sakes have allowed His sacred body to be conveyed by the powers of evil to and from the Temple pinnacle. Either view, however, leaves untouched the truthfulness of the record as a historic account of an actual transaction, and also the reality of the parties concerned in it. And this we need scarcely say is the vital point to be insisted on. But in treating of the order of the three temptations, which are recorded by the first and third Evangelists, we cannot safely draw any inference from the difference in the writers' official relationship to our Lord Himself. It has been well said that "the order of the temptations is the order of their *strength;* that is, they begin with the weakest, and proceed to the strongest; for any other order would manifestly have been preposterous: and the end of the whole transaction is to represent our Lord tempted at all points, like unto ourselves, yet without sin; as attacked in each vulnerable part of His human nature, yet superior to every art, and to all the subtlety, of the devil." And when great ancient authorities like St. Augustine and St. Ambrose are opposed to each other on the point of the actual order, we may surely be excused if we weigh the evidence on both sides, and adopt that order which seems to us to be the true one. The following considerations, therefore, incline us to hold that the order of St. Matthew was the actual order of succession in our blessed Lord's conflict with the Tempter.

[t] Acts ii. 23.

First, the fact that St. Matthew links together the whole event by a definite sequence. Not only does the first word of his fourth chapter, "then," connect the record of our Lord's temptation with that of His baptism—as given in the closing verses of his third chapter,—and may be taken as the equivalent of the word "immediately" used in the same connection by St. Mark [u], but he also connects the three temptations themselves by definite notes of time, "then," "again [x]," which convey the idea of a certain succession in the order of the events. On the other hand, St. Luke [y] merely employs the conjunction "and." Secondly, the consideration that the opening words of the second temptation, according to St. Matthew, are the same as those of the first, that is, both temptations begin with a reference to the words spoken from heaven at our Lord's baptism—"If Thou be the Son of God [z]"—and so it seems reasonable to expect that these temptations would be connected in their order of presentation. What again tends to strengthen this expectation is the fact that in their essence they were of a nature opposite one to the other. Consequently, our Lord having repelled the temptation to *distrust* His Father's goodness in circumstances of the utmost weakness and suffering, it is not surprising to find that, with his knowledge of human nature, the subtlety of the Tempter should have suggested to him that

[u] i. 12. [x] St. Matt. iv. 5, 8. [y] St. Luke iv. 1, 5, 9. [z] St. Matt. iii. 17, iv. 3, 6.

now was the likely moment to induce our Lord to *trust blindly and presumptuously* to the faithfulness of the Divine promise of help in the time of danger. In both temptations there was an appeal made to His Divine Sonship. In both there was a suggestion that He should display supernatural power to extricate Himself from difficulty and danger, although there was also this important difference, that into the first position He had been led by the Holy Spirit, but into His present position, on the dizzy height of the temple pinnacle, He had been introduced by the Tempter himself. If He would trust GOD to supply His bodily needs after fasting for so long a period in the Wilderness, the Tempter may have thought, He will surely show His trust in the providential care of GOD, for which He has a distinct promise, by casting Himself down from the pinnacle of the Temple. Thus, taking the order of St. Matthew as the actual order, we see that the *second* temptation was in reality founded on the trust in GOD our Lord had evinced in His reply to the *first* attack. Thirdly, as we have already said, St. Luke's order is *generally* the psychological one, it is not invariably the case. But the order observed by St. Matthew is, in many instances, both the chronological and psychological one. Sin does not manifest itself in the *same* order or graduation in *all* souls. Fourthly, it is not until we come to the temptation which St. Matthew ranks as the *third*, that we find Satan throwing off all disguise, appearing in his true character, and, as we should expect, forbearing any further to quote Scripture in support of

his subtle enticements. But in St. Luke's order of the temptations, we find him quoting the Written Word of GOD even *after* our Lord had torn away the mask under which he sought to hide, and had called him by his true name,—"Get thee behind Me, *Satan*[a]." We may add, further, that the whole character of this temptation disposes us to think its true place is that assigned by St. Matthew, as the *third and last* attack. Not only the bribe which it contained, but the awful and revolting condition upon which the Tempter offered our blessed Lord possession of it, stamps the temptation, to our mind, as the last desperate effort that Satan made at this time to overthrow the sinlessness of our Lord. For the above reasons, therefore, we adopt St. Matthew's order of the three-fold temptation[b]. But it is clear that the order given by St. Luke in his account agrees with the order of the three phases in Eve's temptation. And it is to be noticed in passing that she, too, at the time, was free from any principle of evil upon which the Tempter could take his stand in the assault. In her state of innocence she affords us the nearest approach to our Lord's case. In both instances the process of temptation was dependent upon the aid of external circumstances. This fact, even if taken alone, distinguishes the temptation of Eve and that of our Lord from every other attack, without exception, which Satan has made upon mankind. In the one instance he achieved his supreme triumph, in

[a] St. Luke iv. 8. [b] Cf. *Appendices*, Note B.

the other he suffered his direst defeat. Great as was the loss in the first Adam, far greater has been the gain in the Second Adam—"the Lord from heaven [c]." So that though "sin abounded, grace did abound more exceedingly [d]." The proximate cause of the Edenic temptation issuing in the fall of our first parents was, we are told, that Eve saw that the tree, first, "was good for food," secondly, "was pleasant to the eyes," and thirdly, was "a tree to be desired to make one wise [e]." And St. John sums up under the same heads all that is opposed to GOD in the sphere of temptation when he speaks of, firstly, "the lust of the flesh;" secondly, "the lust of the eyes;" and thirdly, "the pride of life [f]." These are the three great enemies the Christian is required to renounce. They are the disturbers of the peace of GOD'S children, the opposing powers of His Kingdom, and the disputants of His righteous and beneficent rule.

But, foiled in his first attempt upon our Lord, the Tempter again returns to the assault. He sees it is impossible to induce our Lord to *distrust* His Father's goodness. But may He not in His present state be led to *presume* upon it? And so we read: "Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple [g]." The scene of the temptation is changed; it is no longer the barren, desolate wilderness, and the haunts of "wild beasts," but "the holy city," and its gor-

[c] 1 Cor. xv. 47. [d] Rom. v. 20, R.V. [e] Gen. iii. 6.
[f] 1 John ii. 16. [g] St. Matt. iv. 5.

geous "temple[h]." The change of scene is as great as the change in the inner purpose of the temptation. In each temptation the place was in keeping with the character of the attack. In the Wilderness, where food could not be obtained in the ordinary way, *distrust* would seem more likely to be fostered than in "the holy city," and the latter place, connected with all the pride and prejudice of a privileged race, and the pomp and ceremonial of their national religion, would be more in keeping with a temptation to *presumption* than a lonely solitude[i]. Satan is ever ready to avail himself of anything in the circumstances or position of those whom he seeks to ensnare, which is likely to aid his enticements; he will as far as possible adapt his plans according to the society in which our lot is cast, or the environment of the position we may happen to occupy. Hence, in a place "Beautiful for situation, the joy of the whole earth," yea, even in "the city of the great King[k]," and on a pinnacle of that temple which our blessed Lord subsequently called His "Father's House[l]," lay the scene of His *second* temptation. What is intended by this "pinnacle of the temple," we may not be able to explain with certainty. Some writers take it to mean merely a part of the Temple roof, high and pointed. Other authorities more particularly suggest, that it was in all probability a part of the roof of a certain well-known edifice called "the king's gallery" at the S.E. corner of

[h] St. Mark i. 13. [i] St. John vii. 27. [k] Ps. xlviii. 2. [l] St. John ii. 16.

the Temple, which was erected by Herod over the stupendous depth of the valley of the Kidron. Some notable part of the Temple seems intended from the fact, that it is, in the original, "*the* pinnacle." And we may take the words, "setteth Him on the pinnacle of the Temple," as intimating that His position there was due to power allowed to Satan for the purpose of the temptation, just as the words used by St. Luke in explaining the plan of the *third* temptation, "in a moment of time [m]," also intimate the permitted exercise of miraculous or supernatural power for the same purpose. Thus, then, as in the Wilderness so now on the pinnacle of the Temple, the Evil One endeavours to overthrow our Lord's integrity. Satan not only brings our Lord to the Temple, but he also quotes His Father's Word! Temptation can reach us anywhere, even in "the house of prayer [n];" our great spiritual enemy will not scruple to employ the Word of "the living and true GOD [o]" in order to effect his purposes. Should we not then seek the teaching of that Holy Spirit, by Whom all Scripture was given, that we may be "throughly furnished unto all good works [p]," and that "the word of Christ may dwell in us richly in all wisdom [q]?" How effectually did our blessed Lord wield this "sword of the Spirit [r]" in His conflict with the Tempter. "If," said Satan, "Thou be the Son of GOD, cast Thyself down [s]:" St. Luke adds, "from hence [t]."

[m] St. Luke iv. 5. [n] St. Matt. xxi. 13. [o] 1 Thess. i. 9.
[p] 2 Tim. iii. 16, 17. [q] Col. iii. 16. [r] Eph. vi. 17.
[s] St. Matt. iv. 6. [t] St. Luke iv. 9.

Surely the GOD in Whom Thou trusted in the Wilderness is able to preserve Thee here. Thou hast already given evidence of Thy belief in His goodness. Dost Thou not still trust Him in Thy changed position? "If Thou be the Son of GOD, cast Thyself down from hence." Thou hast already refused to exert Thy power to supply Thy natural wants, wilt Thou not now trust to GOD'S power to preserve Thee still further—"Is not Thy GOD, Whom Thou servest continually, able to deliver Thee[u]?" Thou wilt await Divine supply of the nourishment which Thy body needs after forty days' fast in the Wilderness, but canst Thou not also trust the Divine care and "cast Thyself down[x]?" "It is written," in the Word Thou hast already quoted, "He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." What more canst Thou need? "If," therefore, "Thou be the Son of GOD, cast Thyself down from hence." Besides, seest Thou not those worshippers thronging the Court below? Thou knowest that the one great hope which fills their hearts is the coming and triumph of Messiah. They expect that coming to be attended with wonders hitherto unwitnessed. Wilt Thou not then "cast Thyself down," and, appearing suddenly in their midst, be at one acknowledged as their Messiah? But if Thou wilt not do it for Thine

[u] Dan. vi. 20. [x] St. Matt. iv. 6.

own sake, wilt Thou not do it for theirs who will be led to believe in Thee in consequence of such a feat? Thou art still trusting GOD for the relief of Thy *bodily* necessities. Is He not also able to preserve Thy *life* in any danger? Canst Thou not as soon trust His almighty power as His unfailing providence? "If Thou be the Son of GOD," show Thy trust by "casting Thyself down." If He is able to sustain Thee for forty days without food, He will not fail to fulfil His promise, and "give His angels charge concerning Thee" that "they bear Thee up." "If Thou be the Son of GOD," Thou canst not perish. Give proof then of Thy Sonship. Surely Thou wilt avail Thyself of this opportunity to do so. Thou canst not require a stronger guarantee of perfect safety, than His promise by Whose "*every word*" Thou sayest man liveth, and "not by bread a one." Thou reliest on the one passage, wilt Thou not on the other also? Is it not enough that heavenly guardians "shall bear Thee in their hands, lest Thou dash Thy foot against a stone[y]?" If GOD has given such promise to the godly man, will He not much more fulfil it to *Thee*, "if Thou be *the* Son of GOD." In the Wilderness Thou hast professed to believe that GOD is not tied to means in sustaining His people, canst Thou not show the same faith here by relying upon His promise of deliverance? Such is the specious pleading, which seems to underlie

[y] St. Matt. iv. 6.

the second temptation by which our Lord was assailed. But what was the result? Was the Evil One able to effect by means of a perverted interpretation of Scripture what he had failed to do by an appeal of even a grosser character? In the Wilderness Satan did not appeal to Scripture at all, on the pinnacle of the Temple he quoted the "Psalm of faith's offence and defence" against, not only natural evils, but also spiritual enemies, and chiefly the Evil One himself. The first temptation is marked by subtlety, this by subtlety and audacity. The first temptation seems a recommendation to self preservation, this aims at bringing about self-destruction. The temptation in the Wilderness was to distrust, this to presumption. In the first temptation the Evil One would have our Lord act as though means were everything, and as if GOD were tied to their use in sustaining the body which He made. In the second temptation, it is his aim to induce our Lord to act as though GOD willed that man should disregard the use of means, and presumptuously throw himself upon His help in ways which He had not sanctioned. Unbelief marks the former, superstition the latter. The essence of the former is a lie, and one which bears the "image and superscription" of "the father of it[z];" the characteristic of the latter is a half-truth—or scarcely so much as that—which is well said to be "worse than a lie." Our blessed Lord

[z] St. Matt. xxii. 20; St. John viii. 44.

would have fallen under the *first* temptation, if He had done as Satan suggested He should do[a]. But no less would the Israelites have succumbed to the *second* temptation, if, in disregarding the use of means, they had refused to partake of the manna with which GOD provided them in the Wilderness. Well then does the Apostle exclaim, "these things happened unto them by way of example; and they were written for *our* admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall[b]." The Christian Church has a lesson to learn from the first two temptations of our blessed Lord. No wonder that the Evil One should trouble and harass "the body[c]" when he did not scruple to attack "the Head[d]." What is the dogma of which the *first* temptation reminds us but Transubstantiation, what is that of which we are reminded by the *second* but Zwinglianism? Our Lord protests against the first temptation as tending to *limit* GOD to means—"by bread *alone*[e]." He protests against the second as "*tempting* GOD[f]," by *rashly ignoring the means* which He has provided, or, which we may ourselves provide, agreeably to His holy Will, for our welfare. This brings us to our blessed Lord's reply to the Evil One. "It is written *again*,"—as much as to say, Thou quotest one passage, and I, whilst accepting all that it truly contains, find another passage

[a] Deut. viii. 3; Ps. lxxviii. 24. [b] 1 Cor. x. 11, 12, R.V. [c] Ib. xii. 18. [d] Eph. iv. 15. [e] St. Matt. iv. 4. [f] Ib. iv. 7.

by which it should be balanced, and which says, "Thou shalt not *tempt* the Lord thy GOD." Our Lord at once shows that, without doing as the Tempter wished Him to do, He fully relied upon His Father's Word of promise, but He also recognized that a condition was involved in the promise. The promise was made to the godly man, and the godly man will not rashly and needlessly rush into danger, expecting GOD to keep His promise, when he himself has not shown the least inclination to fulfil the condition attached to it. "The promise," He says, in effect, "stops short of presumption." It does not extend so far as to induce one to rush into needless danger, to presume upon the help which GOD has promised. It does not undertake to provide "a way to escape [g]" for those who irreverently seek to put His faithfulness to the test. Such is tempting GOD, not trusting Him. And "it is written, Thou shalt not *tempt* the Lord thy GOD [h]." Therefore, while I believe in My Father's faithfulness to His word of promise, I am not prepared to shut my eyes to the fact that it involves a condition which I should ignore, if I did what you suggest. The passage rightly applied is one thing, applied without reference to the circumstances under which one may reasonably look for its fulfilment, is quite another thing. You press the latter consideration, I adhere to the former. Thus, our Lord goes at once to the root of the matter.

[g] 1 Cor. x. 13. [h] St. Matt. iv. 7.

He points out the inner principle, and by that interprets what only appears on the surface. "Thou quotest," He would say, "one passage and seekest to misrepresent its true meaning. But another passage warns against what you are *now* doing, and the sin you would have *Me* commit, for it says, 'Thou shalt not *tempt* the Lord thy GOD.'" Not only, however, does Satan seek to misrepresent the meaning of Scripture, he also misquotes it. The half-truth appears not only in the application he makes of the passage, but also in the manner of quoting it. It has been said that atheism may be inculcated from the Word of GOD by omitting the first clause of the sentence, "The fool hath said in his heart, There is no GOD[i]," so Satan finds it convenient to omit the words, "*in all Thy ways*[k]," and merely to quote, "He shall give His angels charge over Thee, to keep Thee[l]." A very convenient omission, seeing that the way or practice of presumption, and the display of a vain-glorious character, cannot be thought for a moment to be a 'way' of our blessed Lord. Some think that the omission should not be emphasised, as it probably means only 'wherever thou goest.' An incisive answer has been given to such an interpretation to the effect that, it "unjustifiably presses down the everywhere profound word of Scripture to the narrow limits of our ordinary human speech." But may we not also observe that such an interpretation leaves us

[i] Ps. xiv. 1. [k] Ib. xci. 11. [l] St. Luke iv. 10.

without any clue to the reason why the omission was made at all, and if such were the true meaning of the words their quotation would have strengthened rather than weakened the Tempter's position. "*Whereever thou goest*" would at least extend the application of the promise. If, on the other hand, by the words, "in all Thy ways [m]," we are to understand ways of obedience and humility, then, we need not be at a loss for the reason why Satan should *omit* them. And the character of our blessed Lord's reply seems to confirm this view, but "it was not worth while for our Saviour to set him right who loves to be in the wrong." From the day in which Satan tempted and overcame our first parents in Eden until the day when he stood before our Lord on the Temple pinnacle, he had not hesitated to "handle the Word of GOD deceitfully [n]." Wherefore, our Lord said to the Jews of His day, "he abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it [o]." Our blessed Lord *subsequently* found a way to escape, when a similar danger threatened Him to that into which Satan would now allure Him, but it was danger which He had not gone out of His way to meet. We read that while teaching in the synagogue at Nazareth, the men of the place "rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast

[m] Ps. xci. 11. [n] 2 Cor. iv 2.

[o] St. John viii. 44.

Him down headlong. But *He passing through the midst of them went His way*[p]."

VI.

If Satan had hitherto entertained any doubt of the Divine Sonship of our Lord, it is evident that the result of the second attack dispelled it. For when we come to the third temptation we shall find that he changed the form of his appeal, and no longer prefaced it with the words, "If Thou be the Son of GOD." In the *second* temptation, "Satan himself is transformed into an angel of light[q]." His lips breathe the precious promises of GOD's own Word! His words are "smoother than butter, but war is in his heart, they are softer than oil, yet are they drawn swords[r]." "What is this I see," says Bishop Hall, "Satan himself with a Bible under his arm, and a text in his mouth!" Is it not the knowledge that the Evil One possesses marvellous capacity of adapting his attacks to any weakness or miscalculation in man's plans and methods, as well as to human tendencies and habits, that underlies the Apostle's words: "Lest Satan should get an *advantage* of us: for we are not ignorant of his *devices*[s]." But, thank GOD, "He" Who "is our peace[t]" has tested his 'devices' in the crucible of His own experience, and is able to deliver His tempted followers, who otherwise would often be hopelessly ensnared. No sooner did the

[p] St. Luke iv. 29, 30. [q] 2 Cor. xi. 14. [r] Ps. lv. 21.
[s] 2 Cor. ii. 11. [t] Eph. ii. 14.

Evil One make his second attack on our Lord than "truth from His lips prevailed with double sway," and the Tempter was again vanquished. He used "the sword of the Spirit," as in the first temptation, and with the same deadly effect. Not only does He exhort us to "search the Scriptures [u]," but He Himself has shewn us how effective a weapon out of this armoury may be when used against our spiritual enemy. The inveterate evil of the temptation by which Satan had sought to overthrow our Lord's sinlessness is brought out by the word our Lord used in reply, which is the same in both accounts of the temptation, and means, as Dr. Farrar observes, to "tempt *to the extreme* [x]." We may rely upon deliverance in danger which we have not sought, but GOD has not promised to send us deliverance in that which is due to our own folly or impious rashness. So far from sanctioning either by word or example needless exposure to danger on the strength of a Divine promise of deliverance, Jesus Christ warned His followers that in the troubles and dangers which should attend the overthrow of the holy city, they should "flee to the mountains [y]." And the Ecclesiastical historian, Eusebius, who flourished in the fourth century, tells us that Christians upon that occasion fled to Pella, at the northern extremity of Perea.

Again, it has been contended that the form of Satan's address to our Lord in both the first and

[u] St. John v. 39. [x] St. Matt. iv. 7; St. Luke iv. 12.
[y] St. Mark xiii. 14.

second temptations,—as recorded by St. Matthew,—"If Thou be the Son of GOD[z]," and the fact, that our Lord refused to turn stones into bread, or, in other words, to work a miracle, may lead us to think that Satan's idea of our Lord's Divinity was waning. Such a thing is not incredible, although it is a point which we may press too far in the absence of more decisive evidence. When we compare the words, "*If* Thou be the Son of GOD," with the Tempter's address to Eve, "Yea, hath GOD said, ye shall not eat of every tree of the Garden[a]?" We see that if any doubt is conveyed by the former address it may have been rather feigned for the purposes of the temptation, than entertained through lack of such knowledge as was necessary to conviction. It is clear from his first words to Eve, "Ye shall not eat," &c., that Satan knew the terms of GOD's restriction as to "the tree of the knowledge of good and evil[b]," while she speaks of "the tree in the midst of the Garden[c]," he speaks of it in the language in which GOD had spoken of it when forbidding its use—"ye shall be as gods *knowing good and evil*[d];" and yet his opening address to her is clothed in the language of a feigned incredulity—"*Yea, hath God said*[e]."—Is it possible? or, It cannot be. As to our Lord's refusal to work a miracle in the first temptation leading Satan to doubt His Divinity, we may not positively pronounce upon the point, but it was this refusal subsequently which induced the curious and

[z] St. Matt. iv. 3, 6. [a] Gen. iii. 1. [b] Ib. ii. 17, iii. 5.
[c] Ib. iii. 3. [d] Ib. 5. [e] Ib. 1.

miserable Herod to "set Him at nought [f]." For it is written that Herod "hoped to have seen some *miracle* done by Him [g]," but when our Lord "answered him nothing," and refused to gratify his desire, then this monster of wickedness "set Him at nought and mocked Him," and "afterwards sent Him again to Pilate." The passage certainly seems to throw some light on the opinion in question. However, as our Lord refused in the first temptation to distrust the *power and goodness* of GOD, so in the second, He refuses "to exaggerate or caricature *trust in God*." He would not think of putting GOD'S faithfulness to the test, by casting Himself down from the Temple pinnacle. He at once refused to presume upon GOD'S care in an unbidden way, or in other words to 'tempt' Him. How great is our need to pray in the language of the Collect for *the fourth Sunday after Easter*—"Grant unto Thy people, that they may love the thing which *Thou commandest*, and desire that which *Thou dost promise*." Our blessed Lord desired above all things to do the perfect Will of GOD, He never sanctioned the desire for mere display. It was not by such means that He came to fulfil His mission. His miracles were never wrought but in the highest interests, and never to gratify a vain and inquisitive curiosity. They were put forth as the credentials of His Divine authority, the evidences and tokens of GOD'S love for the bodies and souls of men, and not to please the mere

[f] St. Luke xxiii. 11. [g] Ib. ver. 8.

sight-seer, or to excite a wonder which collapses almost as soon as it is raised, and leaves the heart in a worse state than it was before. Crowds of worshippers may be in the Temple Court below, and their great hope and expectation may be to see the wondrous advent of Messiah, but the *spirit of ostentation* in no sense characterized Him, Who denounced it so sternly in the lives and worship of Scribes and Pharisees, and Who exhorted His own followers to cultivate a spirit of humility, and to take Him for their example; "Learn of Me; for I am meek and lowly in heart[h]." He, Who as Man was ever patient and trustful, and Who uttered in His humiliation those words of almost utter destitution—"Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head[i]"—could never give way to a spirit so far removed from humility, as that of mere parade and ostentation. In quoting the promise of angel-protection Satan omitted, as we have before remarked, the important words, "in all Thy ways," doubtless because what he suggested was not one of our Lord's ways, either of obedience or humility. Only in such ways is the promise fulfilled. For "the steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand[k]." Neither evil angels nor an evil world shall prevail against him whom GOD upholds. He may

[h] St. Matt. xi. 29. [i] Ib. viii. 20. [k] Ps. xxxvii. 23, 24.

cast *himself* down, but otherwise he shall be upheld. So, although Satan was permitted to transport our blessed Lord to the Temple pinnacle, he had not the power to precipitate Him thence, but said, "If Thou be the Son of God, cast *Thyself* down[1]." Charnock beautifully says of the promise of angelic protection—"They are to use all their strength to this purpose, 'to bear them (the godly) up in their hands;' as the elder children are appointed by parents to have a care of the younger in their works and motions, and to use both their wisdom and strength for them. The angels are a guard to secure them here, and at last convey them to their Father's house. When a man is in favour with a prince, all the courtiers will be observant of him." Again, in quoting the promise of angelic protection for the godly in dangers to which they may be exposed in this life, Satan not only makes the omission already pointed out, which we need not dwell upon further, but he is also careful not to go a step beyond the words which point to danger from inanimate creation—"lest Thou dash Thy foot against a *stone*"—and *accident* of any kind. But not only is protection promised against dangers of this kind. Not only is it "a protection so entirely at variance," says a thoughtful expositor, "with the laws of the natural world, that we must regard it rather as a prophetic foreseeing of an ideal state of immunity from 'all the power of the enemy' now working around us, of which a passing glimpse was

[1] St. Matt. iv. 6.

afforded at the first preaching of the Kingdom of God [m], but which will be wholly realized during the millennial reign of the Son of God on earth, when in all His holy mountain 'they shall not hurt nor destroy [n].'" Thus we find that the verse which follows the passage Satan quoted goes a step too far for his purpose, and extends the promise of protection so as to include dangers arising from *animate* as well as inanimate creation,—"Thou shalt tread upon the *lion* and adder: the young lion and the *dragon* shalt thou trample under feet [o]." No doubt all hostile powers—natural and spiritual—are included in the meaning or scope of the passage, and we cannot doubt that there is a special reference in it to Satan who is elsewhere represented in Scripture as "a roaring lion [p]," and "the great dragon, that old serpent, called the Devil, and Satan [q]." We find moreover, that the same promise of angelic protection was previously made to God's people Israel, as here to the godly man, "Behold, I send an *Angel* before thee, *to keep thee in the way*, and to bring thee into the place which I have prepared [r]." If to God's people, the promise of angelic ministry is vouchsafed, how much more should we expect it to be true as regards His "beloved Son." And this fact shows the deep subtlety of the Evil One [s], in employing a quotation from *this* passage of God's Word to undermine our Lord's sinlessness, tempting Him to presume

[m] St. Luke x. 19. [n] Is. xi. 9. [o] Ps. xci. 13.
[p] 1 Pet. v. 8. [q] Rev. xii. 9. [r] Ex. xxiii. 20.
[s] St. Matt. iii. 17.

upon His Father's care,—Who had promised all needful deliverance in dangers encountered in the way of obedience and humility,—by casting Himself down from the pinnacle of the Temple in order to prove what the Voice from heaven had already attested—His Divine Sonship. But in meeting this attack, our Lord refused either to sceptically put to the proof what He was already assured of, or to wantonly act as though a *display* of it were needed. And so He replies to the Tempter's suggestion in words which cover not only every point in the present assault, but also the whole ground of our Lord's Wilderness ordeal,—"It is written again, Thou shalt not *tempt* the Lord thy GOD[t]." As we have before said, our Lord never performed a miracle to satisfy mere curiosity; He never did one for His own exclusive glory or advantage. He refused, therefore, to do the bidding of Satan, using that weapon in self-defence which the weakest of His people may use, and so met the common enemy on the same level as the race which He came to save. In the trackless and barren Wilderness, surrounded by the brute creation, suffering the keen pangs of hunger after fasting forty days, and cut off from the rest of mankind, our blessed Lord overcame the temptation to *distrust* the goodness of GOD, while on the pinnacle of the Temple, high above its roof of snowy marble, and its Courts thronged with multitudes of eager worshippers, He repelled the temptation

[t] St. Matt. iv. 7; Deut. vi. 16.

to the directly opposite sin of *presuming* upon that goodness. He recognised that GOD'S promises of help and deliverance do not preclude forethought and prudence, when by their exercise the danger may be averted. He therefore interpreted the promise in the light of the precept, and would not dissociate the one from the other. Each is *a word of* GOD, and as such infallibly true and good, but whilst the one contains a rich promise of His love, the other contains a solemn warning due to the same love. As *man*, He believes to the utmost extent in the Divine promise, but He will also take heed to the warning. In this respect also, He condescends to put Himself on a level with men in general. He will not *claim* the fulfilment of the promise, and *exemption* from observing the precept; no, not even to afford the suggested proof of His Divine Sonship. To do so would be to claim a privilege in His state of humiliation which mere man could in no wise claim under similar circumstances of temptation. It would be to destroy the sense of touch, so to speak, which Humanity under its true conditions has with His Human Nature. Had our Lord done as Satan bade Him in either of the first two temptations, apart from considerations of any effect on the Incarnation *as such*, may we not say that the inevitable result would have been that, henceforth our Lord as man on the one hand, and the whole human race on the other, would each have moved in spheres *exclusively* their own. "Allurements were presented," says Dr. Ullmann, "which,

if successful, would have led Him to actual sin." But there would have been this wide and deep distinction, between any mere man sinning in exactly the same outward circumstances, if such were possible in man's case, and our Lord doing so; that the *holiest* of mere men is incapable of benefiting any other individual of the race in his *secret* struggles with evil, and in his *silent* efforts to repress its subtle motions and workings within him, while our blessed Lord is gloriously able to enter into every human experience, is able to appreciate the shrinking from the least contact with evil, however inexpressible in human language, which the purest may feel. *He* was "*tempted in all points like as we are*[u]." The experience of the force and subtlety of temptation, acquired by the individual as well as by the race, was represented and concentrated in our blessed Lord's experience of the same energy of evil. *He* was "tempted in all points like as we are, *yet without sin*." This, His unique experience, acquired in our behalf, is at once our guarantee of the glorious sufficiency of His ready 'succour' in our seasons of trial and fiercest temptation. No single member of the family of man is debarred from seeking that help. But had our Lord done as Satan bade Him, either in the Wilderness or on the Temple pinnacle, this help could never have been rendered, and for aught we know man must have groped on alone in the darkness of sin, and contended single-handed

[u] Heb. iv. 15.

with an Enemy who had already obtained a tremendous advantage over Him. Have we not, then, unspeakable reason to rejoice in our blessed Lord as the conqueror of Satan? His holy *conception*, differentiating Him from the holiest of mankind who are the offspring of merely natural generation, His 'perfect[x]' *experience* of the full force and subtlety of temptation, and His unspeakable purity and *sinlessness* under such temptation, constitute Him the Great Hope of the natural and spiritual creation, "the express image[y]," the Living Personal Revelation of the Eternal Father, the immortal Link between the incomprehensible Godhead and Humanity, in a word, the One "Rock of our Salvation." As the Psalmist says, "Who is a *rock* save our GOD?" "Be Thou my strong habitation whereunto I may continually resort: Thou hast given commandment to save me; for Thou art my *Rock* and my Fortress[z]." "Thou art my Father, my GOD, and the *Rock of my salvation*[a]." How the inspired writer struggles to describe GOD as the one great Object of his soul's profound and absolute trust, and in doing so heaps, as it were, term upon term, and metaphor upon metaphor, lest he should fail to give the description he aims at giving! "The Lord is my Rock, and my Fortress, and my Deliverer; my GOD, my Strength, in Whom I will trust; my Buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, Who is worthy to be praised: so

[x] Heb. v. 7—9. [y] Ib. i. 3; Col. i. 15. [z] Ps. xviii. 31, lxxi. 3. [a] Ib. lxxxix. 26.

shall I be saved from my enemies [b]." How helpful are the words of a truly spiritual teacher: "What can I say?" in view of the terrible reality of the power and variety of temptation, "I can say—Jesus Christ. With absolute certainty I say this, that our Lord Jesus Christ is able to deal, and to deal thoroughly, with the worst temptations you can bring Him. There are conditions to His action. You must in a very real way come to Him; you must take Him at His own terms; you must submit and commit in strong reality. You must, in no figure of speech, yield yourself to be His slave; that harsh, degrading, glorious word; once deeply repugnant to my own will, now, I trust, as dear to me as word can be. Yes, to be king in temptation you must be slave to Christ; realising that you are indeed His chattel, the chattel of the Crucified, Atoning, Risen Redeemer. But be this, do this, and I venture to affirm you shall be astonished at the work within you which your master will do. You will adore His mysterious power to break habits at the root. Kindness will have displaced self-fulness, patience impatience, purity pollution; your aims will be merged in His. Call in this Divine Keeper of the soul with a full remembrance that He is indeed 'not yourselves;' a Personality infinitely real, One Who knows you, and can handle you with a Divine personal influence throughout; and remember, He may be needed to secure your

[b] Ps. xviii. 2, 3.

conquest over temptations to neglect the special patient duties of life. But I close with His blessed Name as the one and real antidote to temptation. I love to recall an anecdote told of a Professor of Prague, who in the oblivion of extreme age remembered just that Name, and when he met children in the street always murmured over them, Ἰησοῦς Χριστός, Ἰησοῦς Χριστός! (Jesus Christ, Jesus Christ!) 'He is the same yesterday, to-day, this hour, and for ever.'" We are not to go out of our way, under any pretext whatever, to create trials for ourselves; nor are we to court danger. God has not promised help or protection to the rash, nor to the self-sufficient, but to the faithful who look to Him for help in and deliverance from dangers which occur in their path of Christian duty and obedience. With the trial we may expect the "way of escape[c]," but that is when the trial itself is either sent or permitted by God. The exercise of prudence is at all times a Christian duty, and one from which we have no right to expect to be exempt. At no period, for instance, of St. Peter's life was he ever in greater danger than in the hour of his boastful self-confidence. Let us take heed, lest like him we become self-confident and fall, for unlike him, we may not rise again. And, we note in passing that, when our blessed Lord was tempted to *presume* upon His Father's care, He showed His unshaken trust in the authority of God's Word by repelling the temptation with

[c] 1 Cor. x. 13, R.V.

a quotation from a portion of Holy Scripture which some of His creatures have presumed to assail. The fact, however, that our Lord has thus stamped it with the seal of His own Divine recognition, as a part of the infallible Word of God is, one would think, sufficient to set at rest any doubt of its authenticity, to say nothing of its reception by the Jewish and Christian Church.

VII.

Bishop Ellicott says of this *second* temptation, according to the order followed by St. Matthew, that "to the spirit of our Redeemer was addressed the temptation of using that power which belonged to Him as GOD to vindicate His own eternal nature, and to display by one dazzling miracle the true relation in which Jesus of Nazareth stood to men and to angels and to GOD." And Dr. Mill tells us in his own striking language, that the Tempter doubtless desired this temptation to convey to our blessed Lord the following train of thoughts—"Give to the assembled multitudes the surest proof that Thou art indeed their expected King,—the Desire of them and of all nations[d],—at Whose coming the Lord shall shake the heavens and the earth, and make this house more glorious than the mysterious Shekinah made the first." But whatever meaning or intention was actually suggested by the temptation, it is clear from our Lord's reply, both as to its

[d] Hag. ii. 7.

form and meaning, that He regarded the attack in its essence as an enticement to *presumption*—a putting to the proof GOD'S *promised* protection. He at once points out the fact that Israel in the Wilderness had "tempted the Lord" by asking "Is the Lord among us, or not?[e]" and that to do as Satan bade Him would be to be guilty in *act* of the sin Israel committed in *words*. And so He repels the temptation, quoting the words Moses used in warning Israel against any repetition of their sin on that occasion,—"It is written again, Thou shalt not tempt the Lord thy GOD[f]." Thus, however truly our blessed Lord was capable of human desires, which were not sinful, He showed at once that He was fully aware of the difference between a limitless presumption and an absolute trust, and where more so than in "the holy city[g]," and on the pinnacle of that sacred building concerning which the "Holy One of Israel[h]" had declared—"My Name shall be there for ever; and Mine eyes and Mine heart shall be there perpetually[i]." So the fierce fires of this temptation, like those of the first, left Him unscathed. Once more He passed through the terrible ordeal "without sin[k]." To contravene, or depart from the Holy will of GOD, in the least degree, even in thought, was to our blessed Lord nothing less than *sin*. It is absolutely certain, yea, as certain as the fact of

[e] Ex. xvii. 7; Deut. vi. 16.
[f] St. Matt. iv. 7.
[g] Ib. 5; Is. xlviii. 2.
[h] Ps. lxxi. 22.
[i] 1 Kings viii. 29; 2 Chron. vii. 16; 1 Kings ix. 3.
[k] Heb. iv. 15.

His own glorious existence, that from the moment of His birth to the moment when He rose triumphant over death our Lord had not contracted the faintest taint of sin. He ascended to the right hand of the Majesty on high not only as our victorious but also as our absolutely *sinless* Saviour. He only of all who have lived upon our earth under the conditions of a truly human existence, possessed intact, and 'manifested[l]' that perfect, ideal holiness which is inseparable from Deity itself.

"Eternal Light! Eternal Light!
How pure that soul must be,
When, placed within Thy searching sight,
It shrinks not, but with calm delight
Can live, and look on Thee!"

But let us remember that there is One, although only One, of Whom it is written, that He "is able to keep" His "people from falling, and to present them faultless before the presence of His glory[m]," and so—

"The sons of ignorance and night
May dwell in the Eternal Light
Through the Eternal Love!"

This is the ultimate goal of the "perfect in Christ Jesus[n]." It necessarily lies beyond the horizon of this world, but it is in truth a state which we are privileged to keep before our mind's eye whilst travelling through life. It is not revealed to us as a legiti-

[l] St. John xvii. 6. [m] Jude 24. [n] Col. i. 28.

mate aspiration merely, but to those who are "in Christ Jesus" it is a blessed, certain, though future consummation. The contemplation of such a state is calculated to fill us with 'hope[o],' even whilst it keeps us humble. We shall in our earthly course be exposed to temptations, to *distrust* sometimes, and sometimes to *presumption*, but let us remember that we are to believe without presuming, and to trust without tempting GOD. In resisting such temptations our Lord used those weapons of warfare which are within reach of every one of us. He did not repel the Tempter by any manifestation of Divine power, but met him on our level, that is, as *man*. This fact alone should assure us of His perfect knowledge of our experience and His true sympathy with us in our trials. When, therefore, we are tempted to *presume* on the goodness or promises of GOD, let us recall the temptation on the Temple pinnacle, and how our Lord Himself overcame it. With these words we close our meditation for the present on the *second* assault.

"O thou, my soul,
Lean thou, for thou in Him shalt leaning find
His strength grow with thy weakness and thy trust."

VIII.

The account of the *third* and last of our Lord's Wilderness temptations opens with the words: "Again, the devil taketh Him up into an exceeding high moun-

[o] Ps. lxxviii. 7; Lam. iii. 29; 1 Cor. xv. 19; Rom. viii. 24.

tain, and sheweth Him all the kingdoms of the world, and the glory of them[p]." As we have before intimated, there are but two accounts of our Lord's three-fold temptation, that is, by the first and third Evangelists[q]. St. John gives no record of it whatever; and St. Mark only a *passing notice* in two verses[r], which, however, contain the forcible expression concerning our Lord that He was 'driven' by the Holy Spirit into the Wilderness; the point, *peculiar* to his account, that while there He "was with the wild beasts;" and the use of the word 'immediately' in connecting our Lord's Temptation with His baptism, which preceded it. Having noticed these special features in St. Mark's record, we may deal more especially with the accounts contained in the first and third Gospels as they set before us the *three assaults* which the Evil One made upon the sinlessness of our Lord's human nature. The Tempter commenced his third attack in the words we have quoted above, where again it is written, as in the second, that our Lord allowed Himself, for the purposes of the temptation, to be "taken up[s]" by the Evil One; not this time, however, to any Temple-pinnacle, but "into an exceeding high mountain," whence he "sheweth Him all the kingdoms of the world, and the glory of them." St. Luke omits the word 'exceeding[t],' and also the phrase 'and the glory of them,' but he supplies the additional phrase, 'in a moment of time.' Now

[p] St. Matt. iv. 8. [q] Ib. 1—11; St. Luke iv. 1—13.
[r] St. Mark i. 12, 13. [s] St. Matt. iv. 8. [t] St. Luke iv. 5.

if we agree with Greswell—that "the order of the temptations is the order of their *strength;* that is, they begin with the weakest, and proceed to the strongest; for any other order would manifestly have been preposterous," and that "the order of the temptations in St. Matthew appears, from the notes of sequence which he employs, to be the *real;* the arrangement in St. Luke, who nowhere affirms his order, does not militate against this conclusion,"—it is not surprising that the above omissions should occur in St. Luke's account, where this temptation is *second* in order, and not as in St. Matthew's the *third* and last. As to the exceedingly difficult phrase in the record of the third Evangelist, 'in a moment of time[u],' several explanations have been given more or less divergent, but so difficult are the words that not one of them may be considered as satisfying all the demands of the history itself, to say nothing of the numerous points, relevant and irrelevant, which have been raised in this connection by contending critics. The phrase involves a meaning which we may reverently try to understand, but about which we cannot positively pronounce. Even taken in connection with the words which precede it—"all the kingdoms of the world[x]," and, as St. Matthew says, "the glory of them[y]"—we do not think that the phrase, 'in a moment of time,' *necessarily* conveys the idea that the temptation was a "literal vision." A super-

[u] St. Luke iv. 5. [x] Ib. [y] St. Matt. iv. 8.

natural element may enter into it, but we believe it was in no part nor sense "merely visionary." The Evangelists' accounts deal with literal objective occurrences. We believe that our blessed Lord, Who "was in all points tempted *like as we are*[z]," did not pass through the ordeal in any trance or vision, but that it was as externally real to Him in His normal mental state as the records evidently set forth. The scene presented was doubtless a wide and far-reaching view, and in a worldly sense a splendid one, too. We may gather so much not only from the actual language of the Evangelists, but also from the object aimed at in its being presented at all. For what was that object but to seduce and allure our blessed Lord from fulfilling the Will of GOD by the prospect of immediate worldly advantage and splendour? We believe that it was a scene presented to the natural eye, but at the same time such a scene as the natural eye under *ordinary* circumstances would not be able to take in. Not that we hold that our blessed Lord by the exercise of any Divine attribute became an accessory in the work of the Evil One. We cannot think of our Lord's range of vision being extended by the putting forth of any power exclusively inherent in His Divinity. For grave reasons it is well that we should be careful how we entertain such views. For instance, such a theory as the one referred to goes very far towards compro-

[z] Heb. iv. 15.

mising the whole character of the third temptation. 'Tis true our blessed Lord permitted the Evil One to convey Him from the Wilderness to the pinnacle of the Temple, and thence to the mountain, but surely there is a wide and deep distinction between *permitting* the Tempter to exercise such power as he possessed, for the purposes of the temptation, and our Lord putting forth Divine power, or exercising any Divine attribute, in order to supplement or increase the force of the temptation. The latter view is not in any sense warranted by the text, which attributes the presentation of the scene to Satan *alone*, who "sheweth Him all the kingdoms of the world, and the glory of them[a]." The words do not afford the shadow of a hint that there was any partnership between the tempted and His enemy in producing the means of the third temptation. But does not the above theory virtually lead to this conclusion? Such reasons as these render it impossible that we should adopt the theory in question as the true explanation of the Evangelists' words. Are we, then, to understand the words as descriptive of a vast illusion over which Satan contrived to throw the glitter and brilliance of earthly pomp, and that our Lord's eyes in resting on it were dazzled with what at the most was but a splendid and transitory deception? We think not. Such an explanation seems too highly coloured, too unreal, to accord with the

[a] St. Matt. iv. 8.

short and yet expressive description of the sacred writers. We do not think that we are warranted in assuming that it was any fancy picture, however magnificent, which was brought before our Lord's eyes, and such as Milton portrays in his wonderful poem. Such a view seems to approach dangerously near to explaining away the *essence* of the temptation in the consideration of its merely external *setting*. In order not to depreciate the full and terrible force of the temptation, we are under no necessity of exaggerating to the point of unreality its *external* circumstances. Some writers, however, admit the literal objectivity of the first and second temptations and yet contend that the third was purely 'visionary.' But it is more reasonable to believe that no part of our Lord's Wilderness conflict belongs to the region of a visionary representation or struggle, and the following among other considerations dispose us to take this view. Neither of the accounts (St. Matthew's and St. Luke's) contains a word to the effect that what is set forth in it is *only* of the nature of a vision. The objective character of the first two temptations is admitted by writers who deny it in the case of the third. There is no evidence in the inspired records which really intimates that there was anything ecstatic in our Lord's state during the Temptation, nor is there in the manner in which He met the successive attacks. The character of the Gospels as records of historical facts, distinct from the books of the prophets which largely profess to relate

visions, the fact, that we cannot relegate our Lord's forty days' fast, and the suffering occasioned to Him by the keen pangs of hunger, to the region of vision, but must accept such experiences as literal facts, all indicate that the temptation was the reverse of visionary. Further, the consideration that, if the *third* temptation was of the nature of a "pure vision" it was obviously unnecessary that He should have been "taken up into an exceeding high mountain[b]" for what might have been imparted elsewhere, while, on the other hand, it is only natural that such an elevation should have been chosen if the scene was a real, objective one, certainly points in the direction of the view that it was no mere vision. Again, we observe that writers who have set down the temptation on the mountain-top as a mere illusion have not hesitated in some instances to treat that on the Temple-pinnacle in the same way, and teach that He was "only deceptively tempted, His intellect being obscured, with an imaginary danger, in casting Himself from the pinnacle!" A point of great importance in its bearing on the whole temptation, is, that the ἐν τῷ Πνεύματι of St. Luke[c] is a Hebraism which more at length would have been ἐν τῇ χειρὶ τοῦ Πνεύματος, and is explained by the ὑπὸ τοῦ Πνεύματος of St. Matthew[d], both expressing a real, and not a visionary action of the Holy Spirit, and therefore are not used in the same sense as such expressions in the prophets,

[b] St. Matt. iv. 8. [c] St. Luke iv. 1. [d] St. Matt. iv. 1.

as, for instance, the ἐν Πνεύματι in Ezekiel[e], ch. xxxvii. Besides, the expression used by St. Mark[f], τὸ Πνεῦμα αὐτὸν ἐκβάλλει, clearly denotes the powerful *Personal* influence of the Holy Spirit by which our blessed Lord entered the Wilderness, and certainly does not support the theory that He was only tempted in a '*vision*.' Such words are no more indicative of a vision than is the phrase used by St. Luke[g] elsewhere—ἐν τῇ δυνάμει τοῦ Πνεύματος. The preposition ἐν in this instance throws light on its use in the former passage[h], where it is qualified, as already mentioned, by the ὑπὸ of St. Matthew[i]. We may also notice two striking instances of the *personal* agency of the Personal Holy Spirit which occur in the thirteenth and fourteenth chapters of the book of Judges[k], and which set forth a similar *urgent impulse* to that which we meet with in the accounts of our Lord's temptation, and yet no one thinks of contending that either of these two passages imply anything of the nature of a vision. We have an instance of the use of ἐν for διά in the first Evangelist[l], in the words ἐν τίνι ἁλισθήσεται, where it might have been διά τινος. And in the ninth chapter of the Epistle to the Hebrews we meet with the passage, "Christ, Who διὰ Πνεύματος αἰωνίου offered Himself without blemish unto God[m]." Are we to understand the offering here spoken of as *visionary*, because it was 'διὰ Πνεύματος'? Difficult

[e] Ezek. xxxvii. 1, Sept. [f] St. Mark i. 12. [g] St. Luke iv. 14. [h] Ib. 1. [i] St. Matt. iv. 1. [k] Judges xiii. 25, xiv. 19. [l] St. Matt. v. 13. [m] Heb. ix. 14.

as the passage is, may it not fairly be said to set forth the Personal agency (of the eternal Third Person of the Holy Trinity) through which the offering was made, and that it was *no vision?* For the reasons we have now given, and for other reasons bearing upon the Divine *purpose* of our Lord's Temptation, so far as it is revealed to us in Holy Scripture, we do not think any part of His Wilderness ordeal can be described as a "pure vision" in the sense in which those words seemed to be used. But we have already intimated that the phrase, "all the kingdoms of the world, and the glory of them," used by St. Matthew[n], together with the important addition of the third Evangelist, "in a moment of time[o]," seems to point to a supernatural operation. It is clear, if we take the words in their *strictly literal* sense, that a supernatural element does enter into the third temptation, but that is very different from saying that the whole of this temptation was a pure vision. Moreover, may we not urge against such a theory the following considerations. First, if it were nothing more than a "pure vision," why need our Lord have had it imparted to Him on the top of *any* mountain? Why would not the Wilderness have done as well? Secondly, do not the words, "*exceeding high* mountain[p]," balance, so to speak, the meaning of the Evangelist's words, "all the kingdoms of the world, and the glory of them," as well as possess an im-

[n] St. Matt. iv. 8. [o] St. Luke iv. 5. [p] St. Matt. iv. 8.

portant bearing on St. Luke's phrase, "in a moment of time?" What evidently has led to the adoption of the visionary theory by writers on Our Lord's temptation is, chiefly, the *opening* words of the narrative, which we have already dwelt upon, the ascent of the Temple-pinnacle, and the terms in which the temptation of "the kingdoms of the world" is described by St. Matthew and St. Luke. As to the second of these causes, we do not think that the objective and circumstantial character of the narrative leaves room to doubt that our blessed Lord was *bodily* present on "the pinnacle[q]." A learned writer, however, has said: "The exact way in which this temptation was brought about—whether our Lord stood bodily on 'the pinnacle of the Temple,' or was in this place only 'in the spirit'—we cannot positively know;" and citing St. Paul's words, "Whether in the body, or out of the body, I cannot tell; GOD knoweth[r]," in support of his view, he adds, "St. Paul's expression of doubt, as to the nature of the revelation, cannot be supposed for one moment to throw any doubt upon its *reality*." Whilst agreeing with this statement so far as the revelation granted to St. Paul is concerned, we may point out the immense dissimilarity between St. Paul's revelation and our Lord's temptation in the circumstances, purpose, and actors. To take one point in such dissimilarity, surely we cannot compare 'the third heaven[s]' with 'the pinnacle' of the earthly

[q] St. Matt. iv. 5. [r] 2 Cor. xii. 3. [s] Ib. 2.

Temple. But we notice, further, in the above quotation, that, though the Apostle was himself in doubt as to the *mode* of the revelation granted to him, he exclaims, "God knoweth." And with regard to our Lord's temptation, is it improbable that St. Matthew derived his information about this mysterious subject from the lips of our Lord Himself? Besides, to hold that He only stood on the Temple-pinnacle and on the mountain-top "in the spirit," goes far towards making our blessed Lord's temptation a mere vision. If we introduce the theory of vision into one part of it, we are in danger of misrepresenting its character *as a whole*. To be tempted in a vision is something very different from the manner in which temptation is presented to *us*. If the threefold temptation of our Lord were an attack on body, soul, and spirit, how can we hold, that He was both on the Temple-pinnacle and on the mountain-top only "in the *spirit*." But we are reminded by the words, "the devil taketh Him up into an exceeding high mountain[t]," that it was from such an elevation that Moses viewed the Promised Land, and that Balak, king of Moab, besought Balaam to curse Israel[u]. We may remark, too, that the words, "the world," have been variously understood as, on the one hand, a range of vision limited by some to Palestine, by others to Greece and Rome, and on the other hand, they have been understood quite literally as meaning the whole

[t] St. Matt. iv. 8. [u] Deut. xxxiv. 1—3; Num. xxiii. 13, 14.

world. A great deal therefore depends in attempting any explanation of the third temptation upon the meaning we attach to these words. The word translated 'world' is not the same *in loco* in St. Matthew and St. Luke. But scholars are not agreed as to the strict meaning to be attached to either of the words used by the Evangelists. It has been said that denying to the transaction the character of a vision, it would have been impossible for our Lord to have seen the whole of Palestine or rather Canaan from any mountain. We must remember, however, that the range of vision in Moses' case was most extensive[x], and we have no grounds for assuming that it was miraculously aided. The atmosphere of the climate must also be taken into account as being widely different from what we are accustomed to in Europe. And in treating of our blessed Lord's range of vision we would take the two accounts as supplementing and as qualifying one another, so that any variation in their descriptions of the scene, either in the way of addition or omission, not only confirms the generally received opinion of the independence of their records, but also throws light on the subject we have in hand, and the meaning which underlies the terms in which our Lord's range of vision is set forth. Now, it is noticeable that the original word translated 'world' is not, as we have already stated, the same in both accounts. In St. Matthew's[y] it is κόσμος, which

[x] Deut. xxxiv. 1—3.

[y] St. Matt. iv 8.

primarily means 'order,' 'arrangement,' and refers to the world "as a well-ordered disposition of matter," beautiful in its design and arrangement. And it is in the same Evangelist that together with this use of the *wider* term (as it is said to be) translated 'world,' we find the words transposed by St. Luke, "and the glory of them[z]" (i.e. of 'the kingdoms of the world[a]'). On the other hand, the word translated 'world' is not κόσμος in St. Luke's account, but οἰκουμένη, which primarily means 'the inhabited land,' or 'world,' and, as Dr. Green points out[b], may admit of being understood, sometimes of "the Roman empire," and sometimes "probably the Syrian province." It is in St. Luke's account of the Temptation that, together with the use of the word οἰκουμένη, we find the words, omitted by St. Matthew, "in a moment of time[c]." Thus, while it is true that one meaning of both words, κόσμος and οἰκουμένη, is 'world,' the one which has been said to admit of restriction to a *limited* extent of the earth's surface is *the* word employed by the Evangelist to whom we are indebted for the phrase, "in a moment of time." Are we then to suppose that there is any discrepancy between the two accounts? By no means. We believe that they supplement one another, that in a sense our Lord did see "all the kingdoms of the world, and the glory of them." Standing on the mountain called Quarantania, from our Lord's forty days' sojourn in the

[z] St. Luke iv. 5. [a] St. Matt. iv. 8.
[b] *Grammar of the Greek Testament.* [c] St. Luke iv. 5.

Wilderness, and the traditional site of the third temptation, the Abbé Mariti says: "Here we enjoyed the most beautiful prospect imaginable. This part of the mountain overlooks the mountains of Arabia, the country of Gilead, the country of the Amorites, the plains of Moab, the plains of Jericho, the river Jordan, and the whole extent of the Dead Sea." Olin speaks of it thus: "It became a very conspicuous object as we advanced across the plain towards Jericho, being, as I conjectured, nearly two thousand feet in perpendicular height, certainly one of the highest, and I think the highest, summit of the whole immense pile, and distinguished for its sere and desolate aspect, even in this gloomy region of savage and dreary sights. . . . . After descending from the main ridge, another lower one is encountered. . . . . A little grass and a few stunted trees appeared in the valleys and on the hill-sides, upon the first part of the route, just enough to relieve this dreary region of the aspect of absolute sterility." It lies in the wild, rocky desert between Jerusalem and Jericho. The character of this region is clearly intimated by our Lord Himself in His parable of "the Good Samaritan [d]," in which He portrays a traveller going "down from Jerusalem to Jericho," and as being "*stripped, wounded, and left half dead by thieves*." Our Lord's choice of this region as the *scene* of the events set forth in the parable, and the fact that Archbishop Trench ('Notes

[d] St. Luke x. 30—37.

on the Parables') says, "from St. Jerome we learn that the road leading from one of these cities to the other was at one place called the Red or the Bloody Way, from the blood which had been there shed, and that in his own time there was in this wilderness a fort with a Roman garrison for the protection of travellers," sufficiently testifies to the desolate and wild character of the district. Probably the mountain of Quarantania is not only the traditional but also the true site of the third temptation, and the range of vision to be obtained on its summit such at least as the Abbé Mariti obtained. The word translated 'world' is in St. Luke's account *οἰκουμένη* [e], and is used in the Acts of the Apostles [f], and elsewhere, of a 'province,' or region (as Dr. Green says above), and so does not in such places denote the 'world' in its *widest* sense. We might also take into consideration the fact, that in our blessed Lord's time Judæa comprised several governments or *kingdoms* under the three sons of Herod the Great, who are not only called Ethnarchs and Tetrarchs, but also *kings* [g]—*βασιλεις*, and are said to *reign* [h]—*βασιλευειν*.

IX.

With these points before us, we may well ask whether the Evangelical narrative of our Lord's Wilderness Temptation will not admit of any other explanation than that of a vision, on the one hand,

[e] St. Luke iv. 5.
[f] Acts xvii. 6, xxiv. 5
[g] St. Matt. ii. 22.
[h] St. Luke iii. 1.

or, on the other, of an interpretation which would strictly confine the Evangelist's words, "all the kingdoms of the world, and the glory of them [i]," to the land of Canaan? We believe that it *will* admit of another explanation, and one which not only removes many difficulties in the way of what we conceive to be a right apprehension of this mysterious subject, but also sets aside a theory which to many minds is opposed to the revealed purpose of our blessed Lord's Wilderness conflict, and mars its relation to their temptations whom "He is not ashamed to call brethren [k]." Is it improbable that the true explanation is, that standing on the traditional site our blessed Lord's glance instantly swept the splendid scene stretched around Him to the distant horizon, not only the territories of the descendants of Herod the Great met His gaze; not only Jerusalem, in all its glory, "built as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel [l]," came as it were before Him. Not only "Zion, the perfection of beauty [m]," out of which the Psalmist exclaims, "God hath shined," and remembering which, even in its ruins, the captive exile wept, and hung his harp on the willows [n], in "a despondency so deep that it could find no solace even in those sacred melodies which were dear to him as life." Not only "Jericho, the city of palm trees [o]," with its royal residence, and famous for its gardens of balm. Not only the mount

[i] St. Matt. iv. 8. [k] Heb. ii. 11. [l] Ps. cxxii. 3, 4.
[m] Ib. l. 2. [n] Ib. cxxxvii. 2. [o] Deut. xxxiv. 3.

of Olives [p],—once ascended by the Royal Psalmist in the bitterness of his soul; and whose summit was destined to witness his Descendant's sorrowful lamentation [q], and its base the depth of His mysterious Agony [r], for—

> "There is a spot within this sacred dale
> That felt Thee kneeling, touched Thy prostrate brow—
> One angel knows it [s]."

Not only did our Lord's glance sweep across the sinuous and stately Jordan, on whose banks the last and greatest of the prophets [t] had recently called all ranks and classes of his countrymen to repentance. Not only across the Dead Sea, with its bitter waters, and touching memories of Divine judgment and terrible overthrow, nor only to the mountains of Arabia—where dwelt the descendants of Abraham and Keturah [u]—children of the desert and the cavern—and "the glory of Kedar [x]." Not only across the sites of the once famous thirty royal cities of the ancient Canaanites, but also from snow-capped Hermon, the most northerly boundary of the country beyond the Jordan to the gloomy fortress of Machærus, the scene of the murder of the Baptist, on the east of the Dead Sea; from Nazareth and Nain in the north to Beersheba in the south, the quick glance of the Saviour may have stretched across the

[p] 2 Sam. xv. 30. [q] St. Matt. xxiii. 37—39. [r] St. Luke xxii. 39—46. [s] Ib. xxii. 43. [t] St. Matt. iii. [u] Gen. xxv. 1—4. [x] Is. xxi. 16.

vast extent from North to South, from East to West. But again, not only so, for how does the quickest glance only in the *direction* of places made famous by stirring events, bring before the *mind* the main outlines of their history, and the most striking features of their position. And how true this would be in the case of such places as Bethel and Hebron, Sychar and Gath, Gilgal and Ramah. Moreover, glancing over this vast range of vision from the traditional site of the third temptation, or, in the language of the Evangelist, from "an exceeding high mountain," how would it *represent* to our Lord "the kingdoms of the world, and the glory of them[y]?" How would such places as Cæsarea Sebaste, on the shore of the Mediterranean, represent the power, the influence, and the taste of Rome? How would the glory and power of the whole world be present to His eye and mind "in a moment of time?" For, as the poet says,—

> "How fleet is a glance of the mind!
> Compared with the speed of its flight
> The Tempest itself lags behind,
> And the swift-winged arrows of light."

Does such an explanation fall short of the Evangelist's words in his account of the third temptation? I think not. It seems at least a far more preferable view of what is confessedly a mystery than the view which relegates the temptation to the region of '*pure vision*,' on the one hand, or, on the other, requires

[y] St. Matt. iv. 8.

us to believe that our Lord actually aided Satan in the matter. We come now to the *condition* upon which Satan offered our Lord "all the kingdoms of the world, and the glory of them." What are the terms upon which so stupendous an offer was made? "All these *things*[z]," or as St. Luke has it, "*power*, will I give thee, and the glory of them: for that is delivered unto *me*; and to whomsoever I will I give it. *If Thou therefore wilt fall down and worship me*, all shall be *Thine*[a]." Now the first thing that must strike every one reading these words, and remembering the forms of the first and second temptations, and the words with which the Evil One introduced them, is, the entirely different character of the present attack, the entire *change of front*, so to speak, adopted by the Tempter in approaching our Lord for the *final* assault. The three temptations differ widely not only in their *conception* but also in the manner in which the Tempter *approaches* to suggest them. In the first the appeal is made to our Lord to supply His *bodily* needs, and it is simply urged on the consideration of supposed power,—"If Thou be the Son of GOD[b]." In the second the appeal is made to presume upon the goodness and love of GOD in the reality of which our Lord professed His faith when He foiled the first attempt. In the *third* and last attack, he neither suggests the exercise of *miraculous power*, as in the first temptation, nor that of a rash *trust*, as in the second; he

[z] St. Matt. iv. 9. [a] St. Luke iv. 6, 7.
[b] St. Matt. iv. 3.

does not quote Scripture, he does not refer to our Lord's Divine Sonship,—real or supposed,—he does not say, 'supply *Thy* need of food'—"command that these stones be made *bread*[c]," nor 'canst Thou not trust Thy *Father's* Word, and give proof of Thy Messiahship to Thy people?'—"Cast Thyself down from hence, and let angels bear Thee in their hands into their midst[d]." He says, in effect,—'Let the world, the present world, and all that is of it, and in it, fill Thy vision, let it be Thy *immediate aim*.' It "is delivered unto me: and to whomsoever I will I give it." But it shall be *Thine now*, without further delay, on *one* condition,—"If Thou wilt fall down and worship me, *all* shall be *Thine*[e]." Thus the Tempter brings the world, so to speak, before its rightful Lord, but thrusts himself between it and Him, and claims that it shall be received and possessed only *through him!* He no longer appeals to anything *in* our Lord,—power or trust,—nor to the Holy Scripture, he tries to ensnare Him with *external* things. He baits his hook with that which in its marred character is bound up with his own fatal rule! "The whole world lieth in wickedness[f]." "That," says he, "is delivered unto me." But he does not add that he had first usurped it, and that his power is not absolute, but permitted[g]. As an old writer says, "The devil denies not GOD's right to govern, but he denies GOD's actual government; for he saith,

[c] St. Matt. iv. 3. [d] St. Luke iv. 9. [e] St. Matt. iv. 9.
[f] Or, "the wicked one." 1 John v. 19. [g] Dan. iv. 17, 25, 32.

'the power and glory of the world is delivered' unto him, 'and to whomsoever' saith he, 'I will I give it.' GOD hath cast off all care of all things, and made the devil His deputy. He that denies Providence, denies most of GOD'S attributes; he denies at least the exercise of them: he denies His omniscience, which is the eye of providence; mercy and justice, which are the arms of it; power, which is the life and motion of Providence; wisdom, which is the rudder of Providence, whereby it is steered; and holiness, which is the compass and rule of the motion of Providence." No wonder, then, that Satan no longer uses the words, in the third temptation, "If Thou be the Son of GOD." For him to have used them in the first temptation is not surprising, considering its nature; and their use in the second, when he quoted Scripture, is consistent, so far as the mode of his attack is concerned; but it would not have suited his purpose to use them in a temptation to give to him what is *due only to God*. But the fact, that he does *not* use them in his *final* assault, together with the preposterous condition upon which his offer is made, shows that he now appeared in his true character, if not before. He does not merely suggest an *apparently innocent* course of action, as at the first; he does not *reason* as in the second temptation; he makes a *plain, bold offer* on the condition of downright *revolt against God*—"If Thou therefore wilt fall down and worship me, all shall be Thine [h]." This

[h] St. Matt. iv. 9; St. Luke iv. 7.

is what it in truth amounts to. Bp. Wordsworth says, "since the Tempter had claimed *worship* as an outward sign of *awe*, our Lord uses a word which signifies *adoration*," and again, "Satan is ever seeking to be worshipped. Idolatry is due to his Pride (by which he fell from heaven), craving adoration on earth." The alternative to worshipping GOD has ever been found, in one form or another, the worshipping of Satan. To deny that it holds true in the third temptation of our blessed Lord is to forget not the offer but the *condition* attached to it. It is, further, to shut one's eyes to what is in the background of the cults of heathendom. Satan's connection with the world and his exercise of *permitted* power in it, at the time of our Lord's temptation, were, and are still, though doubtless in a less degree, *realities*. "To vanquish" Satan "for the individual and at last to destroy him for the race is the one business of Divine Redemption." "For this purpose the Son of GOD was manifested, that He might destroy the works of the devil[i]." "That through death He might destroy him that had the power of death, that is, the devil[k]." And the temptation of our blessed Lord was among "the things" whereby "He learned obedience," and formed part of the Divine plan of Redemption, as it is written, "Though He were a Son, yet learned He obedience by the things which He *suffered;* and being made perfect,

[i] 1 John iii. 8. [k] Heb. ii. 14.

He became the Author of Eternal salvation unto all them that obey Him[l]." But it is also written more particularly that He "suffered being *tempted*[m]." We see, then, that though Satan brings, as it were, the world in its outward power and glory before our Lord, the *intention* of the temptation, or rather its object, is to be sought in the required *condition* rather than in the things offered. "All these things will I give Thee, *if Thou wilt fall down and worship me*[n]." On the one hand we have the world-power, on the other the "kingdom not *of* this world[o]." At the head of the former, and working through it, is "the prince of this world;" at the head of the latter, the rightful Lord of heaven and earth, "The Lord from heaven[p]." And Jesus Christ subsequently taught that the struggle, the opposition, between "the children of disobedience" and "the children of light[q]" —"of GOD"—should be continued and developed, but that the latter should be endowed with new powers, and an increasing knowledge, until at last their "sorrow" should "be turned into joy," and their "joy should be full[r]"—even the joy of an ultimate victory over every power that "opposes[s]" itself. This is the "faith" our blessed Lord would have His followers to possess, the faith which "overcometh the world[t]." And so for their encouragement, He exclaims both *before* and after His Ascension,

[l] Heb. v. 8, 9. [m] Ib. ii. 18. [n] St. Matt. iv. 9. [o] St. John xviii. 36. [p] Ib. xii. 31; Eph. ii. 2; 1 Cor. xv. 47. [q] Eph. ii. 2; St. John xii. 36; St. Luke xx. 36. [r] St. John xvi. 1—30. [s] 2 Thess. ii. 4. [t] 1 John v. 4.

"be of good cheer; I have overcome the world[u]." Satan knew, no doubt, from ancient prophecy[x] that "the GOD of heaven" was about to "set up a kingdom[y]," which should overthrow the powers of darkness, and "never be destroyed," and that Jehovah had said of Him Who should rule, "Thou art *My Son*. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for *Thy possession*[z];" that, moreover, Jehovah had declared from heaven, "This is *My beloved Son*, in Whom I am well pleased[a]." Since, then, "the kingdoms of the world[b]" were in some mysterious sense promised unto Him as the gift of the Eternal Father, Satan approaches our Lord, and says, "All these things will *I* give Thee, if Thou wilt fall down and worship me[c]." The Evil One comes before us in this temptation as the Enemy of GOD as well as of man. It is a blow struck at the claims of the All-Holy One that constitutes the heinousness of his final effort against our Lord. It is this which would horrify our Lord's soul in the third temptation. There was much in the offer rightly understood which, no doubt, appealed forcibly to Him, but the condition in all its treachery and repulsiveness made the thought of acceptance an absolute impossibility. He would, indeed, accept of universal empire, but as His right, as a gift from above, not from beneath. "The kingdoms of this world" shall "become the

[u] St. John xvi. 33. [x] Rev. iii. 21. [y] Dan. ii. 44.
[z] Ps. ii. 7, 8. [a] St. Matt. iii. 17. [b] Ib. iv. 8.
[c] Ib. ver. 9.

kingdoms of our Lord, and of His Christ [d]," but not on Satan's terms or in the way that he suggests.

> "Jesus shall reign where'er the sun
> Doth his successive journeys run;
> His kingdom stretch from shore to shore,
> Till moons shall wax and wane no more."

And even *already* it is true, that—

> "Blessings abound where'er He reigns;
> The prisoner leaps to lose his chains;
> The weary find eternal rest,
> And all the sons of want are blest."

But this is not nor ever will be dependent upon His doing homage to Satan; nor could it be by His grasping at worldly glory and power without enduring the Cross [e]. Had our Lord done this He might have been the Vanquisher of Satan Himself, but He would not have been an Example to us in our warfare with the same Foe. By such means He might have broken the dominion of the Evil One, but He would not have enabled us to become sharers in His victory [f]. Hence our Blessed Lord refused in this temptation also to separate Himself from the conditions and possibilities of the race He came to save. His was to be no bloodless victory; it was through the grave and gate of death that He reached His throne, and shall wield the sceptre of an universal empire. He chose for our sake the path of suffering and humiliation. Satan would

[d] Rev. xi. 15. [e] Heb. ii. 14. [f] 2 Cor. ii. 14, viii. 9.

have had Him fix His gaze upon the power and glory of worldly greatness, and shut His eyes to the world's sin, and sorrow, and death; He tempted Him to think of His own glory and forget man's misery, to aim at an earthly crown and ignore the heavenly; to be content with the glitter of earthly pomp and to be unmindful of the gloom of man's despair. But such was not the path which our Lord had voluntarily chosen. It was not His Father's will[g]. To Him "Via Crucis, Via Lucis." He had not laid aside "the glory" which He had with the Father "before the world was[h]" in order to assume an earthly crown, however dazzling it might be. It was His desire, yea, His prayer—unspeakably solemn and loving—to be "glorified *in* them[i]" whom He came to redeem. He could not become "the Lamb of God, Who taketh away the sin of the world[j]," and yet escape death, neither could He "swallow up death in victory[k]" without first submitting to it Himself. He could not deprive death of its "sting" and the grave of its "victory[l]" without enduring the one and descending into the other, and then rising again triumphant over His twofold enemy. He could not "redeem us from the curse of the law" without Himself "being made a curse for us" who were "under the law[m]." So, apart from the awful condition Satan attached to the offer, the third temptation put before

[g] Acts ii. 23. [h] St. John xvii. 5. [i] Ib. vers. 10, 21, 24. [j] Ib. i. 29. [k] Is. xxv. 8. [l] 1 Cor. xv. 55—57. [m] Gal. iii. 13.

our blessed Lord, as an eminent writer has well said, "the choice of two alternatives, ... on the one hand, the kingdoms of the world and the glory of them, the possibility of a life of outward power and splendour; and, on the other, is to be displayed a vision of that kingdom of God whose characteristic feature is its absence of outward power and splendour. These are the alternatives between which the Son of Man has to choose, and in the choice of which consists the difference between His work of being and His work of doing; . . . . the choice whether He would realise the ideal of the Jewish Messiah, or establish the kingdom of God upon an ideal the opposite of Jewish, whether He would reign by commanding or reign by serving." In this lay the force, strength, and subtlety of the Evil One's final assault—its adaptation to our Lord's official character. But He, Who "came not to be ministered unto, but to minister, and to give His life a ransom for many[n];" He, Whose Spirit in the ancient prophets had "testified beforehand the *sufferings*" which He should endure, "and the glory that should *follow*[o];" He, Whose holy Will was in perfect unison with the Will of the Eternal Father, Who gave His "Son to be unto us both a *sacrifice for sin*, and also an *example of godly life*," He would not be likely to act otherwise than in strict accordance with the requirements of "the counsel of God[p]." However much His human nature may

[n] St. Matt. xx. 28. [o] 1 Pet. i. 10, 11. [p] Acts xx. 27.

have shrunk from the prospect of what lay before Him in His earthly path of suffering and shame[q], it is certain that His supreme desire was to do the Will of God[r]. Such sufferings as He foresaw and endured would not be diminished in the least degree by the union of the Divine and Human natures in His person. On the contrary, they would be intensified by the perfect consciousness of the terrible nature and heinousness of sin which such union would involve. To Him "sin" could not be otherwise than "exceeding sinful[s]." Moreover, to have taken "the kingdoms of the world" and reigned over them, as Satan suggested, and ignored the Divinely appointed work of "putting away sin[t]," would have been to forfeit the glory and the exaltation which were the *reward* of His suffering and humiliation[u].

X.

Again, we notice that it was only *after* His glorious Resurrection that He triumphantly exclaimed, "All power is given unto Me in heaven and in earth[x]." It is the Risen Saviour's proclamation of His Royal Estate. And so

> "The Second Man
> Thus takes the sorrows which the first man sow'd,
> Known by the wreath of thorns around His brow,
> The Man of Sorrows *ere* the Prince of Peace."

[q] Ps. xl. 7, 8. [r] St. Luke xxii. 42. [s] Rom. vii. 13. [t] Heb. ix. 26. [u] Is. liii. 12; Phil. ii. 6—11. [x] St. Matt. xxviii. 18.

Thus, after His victory over Death, He joined Himself to the two desponding friends journeying to Emmaus, and "expounded unto them in all the Scriptures the things concerning Himself [y]," showing them that it was necessary for Him to "enter into His glory" by the path of suffering and shame. It was necessary, according to the purpose and will of GOD, that He Who was to become "a Prince and a Saviour [z]" should first be the "Despised and Rejected of men [a]." It was necessary that He should "taste death for every man [b]," in order that He might become the Conqueror of Death, and the Fountain and Source of Life. Only thus could He make atonement for the sins of the world. Only thus could He establish His kingdom, even "an everlasting Kingdom [c]." Only thus could He attain to the glorious work of an unfailing intercession in behalf of sinful man. Only "by the obedience of One [d]," attained through suffering, could guilty man have hope of pardon, righteousness, and peace. — Only in these glorious results could our Lord "see of the travail of His soul, and be satisfied [e]." He Himself taught that the truest life is evolved out of death, that the hour of His death would be the point of time when He would bring forth and possess more glorious fruit: "Except a corn of wheat fall into the ground and die, it abideth *alone:* but if it die, it bringeth forth *much fruit* [f]." He, the Great

[y] St. Luke xxiv. 13, 25—27. [z] Acts v. 31. [a] Is. liii. 3.
[b] Heb. ii. 9. [c] Dan. vii. 27. [d] Rom. v. 19; Heb. v. 8.
[e] Is. liii. 11. [f] St. John xii. 24; Ps. xvi. 10, 11.

Reaper, must first go forth and sow the "precious seed [g]" of His own sacred "*body* [h]," in order that He may "*come again* with rejoicing, bringing His *sheaves* with Him;" while in "the first resurrection [i]" He shall reap the full harvest [k]. Only when all those for whom He prayed "behold His glory [l]" will that glory be perfected, for not until then will His High Priestly Prayer be fully answered. We have now seen to some extent why it was necessary that He should tread the appointed path of suffering before entering upon His glorious reign, and that otherwise He could not "obtain for us an eternal redemption [m]." Further, this experience of suffering and shame never entered in any degree into the prevailing idea of the Messiah. It was entirely foreign in such a connection to the Jewish ideal. Although it is found in the prophets side by side with the most glowing pictures of Messiah's glory, the Jewish mind invariably refused to connect with One Who should be "the glory of Israel [n]," the least hint of suffering, subjection, or humility, and adhered only to the more splendid predictions of inspiration. The Jew never dreamed of admitting that the voice of prophecy testified that the two experiences would be found in the same Person. He would have regarded such an admission as a lowering of the hope of the seed of Abraham [o], as a betrayal of the cherished faith of illustrious ances-

[g] Ps. cxxvi. 5, 6. [h] 1 Cor. xv. 36—38. [i] Rev. xx. 5, 6. [k] 1 Thess. iv. 14. [l] St. John xvii. 24. [m] Heb. ix. 12. [n] St. Luke ii. 32. [o] Ib. i. 55; St. Matt. iii. 9.

tors, as an inexcusable misrepresentation of the nation's future heritage of greatness and glory. Messiah, as a monarch whose dominion should as far exceed in power and magnificence the reign of Solomon as the glory and power of Tiberius eclipsed those of Herod, the typical Jew could understand; but Messiah, as one subject to pain and poverty and to a shameful death at the hands of His enemies, never entered into his gloomiest thoughts. Messiah, as subjugating the nations of the earth, "binding their kings with chains and their nobles with fetters of iron[p]," "higher than the highest[q]" of earth, reigning at Jerusalem, surrounded by all the accompaniments of worldly glory and splendour, and raising the whole nation to a pitch of greatness never before attained by any race of mankind,—all this was intelligible to a Jew, and sets forth what he regarded as a true description of the nation's hopes and expectations. Now with all this our blessed Lord was conversant[r]. He had, doubtless, long ere this, estimated the hold which such a picture had on the Jewish imagination. He foresaw the terrible result to Himself personally and the nation politically, which would follow the blighting of such hopes. His after teaching, especially as His earthly Mission drew near its close, reveals frequent signs of His deep inner consciousness that such a result was inevitable[s]. It was this consciousness

[p] Ps. cxlix. 8. [q] Eccl. v. 8. [r] St. John ii. 24, 25. [s] St. Matt. xvi. 21—28, xxiv.; St. Luke xvii. 20—37, xix. 41—44, xxi.; St. Matt. xx. 17—19.

that clouded with sadness His parting discourses, and was perhaps discernible not only in His words and actions, but also in His very tones[t]. The shadow of the Cross had fallen on His earthly path from the beginning. Truly *His* "day dreams" would be "sadder than His sleeping thoughts." His mind had taken in, and dwelt upon, the main features and distinguishing characteristics of the Messiah whom the Jews expected, and He felt how far they were from being manifested in His own case, how little resemblance there would be between His own career and that of an earthly conqueror, how little One could sustain the part of an earthly ruler whose kingdom was to be established by peaceable means, and not to be dependent upon *force* of any kind, and whose people were above all things to be voluntarily subject to His spiritual authority. Realizing the incongruity of His own position and plan of future action with those of the dominant ideal, how would the conviction of His future utter rejection by the whole nation rise up before Him and sadden His brighter thoughts of the nation which in rejecting Him would be itself rejected. Such painful meditation would not, however, for a moment give rise to the faintest doubt or misgiving as to the truth of His own character and mission. The Father's Voice had attested it, and that to Him would be enough to silence the least doubt that *otherwise* might sometimes have been felt on the

[t] St. Luke ix. 51 ; St. Mark x. 32.

subject. Neither would the third temptation derive its strength from any personal inclination to adopt a different course of action from that marked out for Him by His Father. But, although it was His "delight to do[u]" the perfect Will of GOD whatever it might entail of shame and suffering, He would not on that account be oblivious of the terrible effect of His rejection as it has been mirrored in the destiny of His own nation during long and sorrowful centuries. Surely, He would foresee that His rejection would not only be the *cause* of national disaster, but also the *result* of the nation's not knowing "the things which belonged unto its peace[x]," and that such things would in consequence be "hid from its eyes" for long and weary ages.

Just as He prayed in "dark Gethsemane"—"Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt[y]," or according to the first Evangelist,—"O My Father, *if it be possible*, let this cup pass from Me: nevertheless not as I will, but as Thou wilt[z];" so we may believe in the light of His bitter lamentation over the doomed city[a], that, with entire submission to His Father's Will, He might have experienced a passing desire that His manifestation to Israel could have taken a form not entirely in accordance with the Jewish ideal, but yet such as might have precluded the

[u] Ps. xl. 8. [x] St. Luke xix. 41—44. [y] St. Mark xiv. 36. [z] St. Matt. xxvi. 39, 42; cf. St. Luke xxii. 42. [a] St. Matt. xxiii. 37—39; St. Luke xiii. 34, 35.

nation's awful sin and terrible rejection. How full of yearning, melting love are the words—"*how often* would *I* have gathered thy children together, *even* as a hen gathereth her chickens under her wings[b]!" But alas! "under His wings" they would not "come to trust," and to "rejoice[c]," and so now "the time of their visitation[d]" was about to close in darkness and misery. Yet this was the people of whom the ancient lawgiver had sung, the Lord "found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her *wings*, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him[e]." Thus the same beautiful imagery is used to set forth the loving care and protection which Messiah would have manifested in behalf of His people, had they not "cast Him out of the vineyard of His inheritance[f]," as is employed to portray the Divine love manifested towards them in the earliest days of their national history. The *condition* upon which Satan based his offer of "the kingdoms of the world" constituted a blow struck at the claims of GOD, but the point and force of the temptation itself lay in the *offer* alone. No wonder then that Jesus was utterly unable to accept or even listen to the suggestion to render to a creature, much

[b] St. Matt. xxiii. 37. [c] Ruth ii. 12; Ps. lxiii. 7.
[d] St. Luke xix. 44. [e] Deut. xxxii. 9—12.
[f] St. Matt. xxi. 38, 39.

less to Satan himself; what is due to GOD alone. And yet on the other hand, considering our Lord's consciousness of His Divine anointing and power, the work of Mercy and Love to which He was appointed, the blessings which according to the voice of prophecy were to result to the world from His rule of righteousness and peace, the certainty of His nation's terrible sufferings and long-continued dispersion in consequence of rejecting Him, the conception which they had formed of what the Messiah would be and the wide difference which existed between His own outward circumstances and position and those of the prevailing ideal, the fact that He poured out His soul in tenderest accents of love towards them in the hour of His own deep sorrow, and the way in which His perfect humanity shrank from the Passion, considering all this in connection with the third temptation, and setting aside entirely the *terrible condition* which the Evil One attached to it,—we repeat, the offer may have produced a transient desire that such a course had been in accordance with the Will of His Father, which, nevertheless, in the depths of His soul, it was His "delight[g]" to accomplish. Do we not catch a glimpse of this *passing desire* in the words we have already quoted—"Father, *all* things are *possible unto Thee; take away this cup from Me:* nevertheless not what I will, but what Thou wilt[h]?" If not, how are we to understand those words of the writer of the

[g] Ps. xl. 8. [h] St. Mark xiv. 36.

Epistle to the Hebrews: "in the days of His flesh He offered up prayers and supplications with strong crying and tears *unto Him that was able to save Him from death*[i]." Moreover, we have already seen that the *condition* connected with Satan's offer in the third temptation could not be otherwise than deeply revolting to our blessed Lord; if, therefore, we deny this momentary desire so far as the *offer itself* is concerned on the part of our Lord, how can we regard this final attempt as a *temptation* at all? If there is no sin in being exposed to temptation when the will does not acquiesce in it, surely there may be such a *desire* where there is not the least *acquiescence?* Again, is not temptation, even as in the case of Job[k], temptation to sin, a feature of our earthly probation? how, then, are we to understand the prayer our Lord Himself has put into our mouths—"Lead us not into temptation[l]"—but as meaning, bring us not so far into it that there be no way of escape left to us? This view does not preclude our also understanding it as a humble expression of self-distrust, springing out of the consciousness of our weakness, and so leading us before temptation comes upon us to deprecate it. More, St. James's words, "Count it all *joy when ye fall* into divers temptations[m]," still leave room for us to deprecate them *before* they come, and to pray that we may be delivered from falling in *future* trials, for the Apostle's words refer to the time

[i] Heb. v. 7. [k] Job i. 11, ii. 4, 5, 9.
[l] St. Matt. vi. 13; St. Luke xi. 4. [m] St. James i. 2—4.

when temptation has *already* been permitted by God to overtake us, and, even then, it is not required of us to rejoice in the temptation *itself* but rather in the manifestation and confirmation of the Christian character, which, if we prove faithful, it shall bring about. It is in the end, the result, the fruit of temptation faithfully endured, that we are bade to rejoice. The awful form of temptation in particular instances may make it impossible to feel anything but the deepest sorrow and loathing so far as the temptation *itself* is concerned, and yet we may rejoice in prospect of what it shall "work" out *for* us and *in* us[n]. St. Paul did not "glory" in his "thorn in the flesh" *as* "the messenger of Satan[o]," but *as the means* permitted by God of preventing his undue exaltation. When God is said to "tempt" men as, for instance, Abraham[p], it is not that they may fall, but in order to "reveal to them their hidden weakness, and so to bring them to the source of their true strength, as in the case of St. Peter; or, by the putting their grace to the proof, may strengthen and reward them, as it was with Abraham[q]." It is only in temptation as the δοκιμή[r] so necessary to effect that for which it is sent or permitted by God, and with reference to that result, that we are commanded to "count it all joy[s];" and not in temptation *alone* or without reference to the good work which it may be the means of effecting in us. Our blessed Lord

[n] Rom. v. 3. [o] 2 Cor. xii. 5, 7. [p] Gen. xxii. 1.
[q] Ib. 12, 15—18. [r] Rom. v. 4. [s] St. James i. 2.

was Himself "*led*" as we have seen by the Holy Spirit "into the Wilderness" in order that He might "*be tempted of the devil*[t]," but it was that He might gain experience of the force and subtlety of temptation, and so be "able to succour them that are tempted[u]," and be enabled to "destroy the works of the devil," for which 'purpose' He "was manifested[x]." Had He not wrought out salvation for us, and suffered Himself to be led into the Wilderness of Temptation, it might not now be open to *us* to pray, "Lead us not into temptation[y]." But from the very fact that He has exhorted us to use such words Who has a perfect knowledge of the power and subtlety of the Evil One and of the weakness of our nature[z], we may believe that when temptation does assail us in our earthly pilgrimage there is a gracious "needs be" for it, though it may be beyond our understanding. And it will be our duty as well as happiness to resist and not to yield to it, whatever the trial may be. We have dwelt longer on this point than we should have done had we not felt it to be of the utmost importance. It has been said already that the temptation of our Lord on the Mount derived strength from its adaptation to His position and circumstances at the time. Satan said, moreover, in reference to his offer of "the kingdoms of the world," "*for that is delivered unto me; and to*

[t] St. Matt. iv. 1.

[u] Heb. ii. 18. Cf. *Appendices*, Note A, *Our Lord's state of Humiliation.* [x] 1 John iii. 8. [y] St. Matt. vi. 13; St. Luke xi. 4. [z] St. Luke xxii. 31—34; St. John ii. 24, 25.

whomsoever I will I give it[a]." At first we may be inclined to think such words a mere empty boast, but such was not the case. The words are doubtless an exaggeration of the truth of his wide-spread and real power. But they receive considerable support from other passages of Scripture which speak of the power and influence of the Evil One in very strong terms, as, for instance, the passage in which St. Paul speaks of him as "the god of this world[b]." Again, writing to the Ephesians, he speaks of him as "the prince of the power of the air, the *spirit* that now *worketh* in the children of disobedience[c]," while our Lord alluded to him as "the prince of the devils[d]," in His controversy with the Pharisees. Besides, what more vivid picture could the Apostle draw of the power and influence of the kingdom of darkness than is portrayed in the words, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of *this world*, against spiritual wickedness in high places[e]?" So that although his power is not altogether what he said it was, and the power which he has is *permitted* by GOD, yet his words were not absolutely false. He acknowledged that the world's throne does not rightfully belong to him, but that he had usurped it, and that he uses it for his own ends. Then, he offers to abdicate in favour of our Lord. He will show Him an easy way to the attainment of universal empire, and one across which the shadow

[a] St. Luke iv. 6. [b] 2 Cor. iv. 4. [c] Eph. ii. 2.
[d] St. Matt. xii. 24, 26, 27. [e] Eph. vi. 12.

of the Cross shall not fall! "All these things will I give Thee, if Thou wilt fall down and worship me[f]." He now approaches our Lord in his *true* character. There is no longer any attempt at concealment. He appears just what in truth he is,—the Enemy of GOD, and in that character claims what is due to GOD alone[g]. For, as George Herbert says,—

> "All *worship* is prerogative, and a flower
> Of *His* rich crown, from Whom lies no appeal
> At the last hour;
> Therefore we dare not from His garland steal
> To make a posy for *inferior* power."

XI.

It is Satan's "last and decisive onset" in the Wilderness conflict. Hitherto he has tried to overcome our Lord without laying down his sceptre, but having so signally failed he is now prepared to do even that, if only our Lord will accept the condition which he proposes. He no longer troubles himself whether our Lord is "the Son of GOD[h]" or not. He asserts his power to enrich Him with the world's empire, but it must be at the price of homage paid to himself. He will bestow upon One Who has hitherto laboured as a village carpenter—in "despised Nazareth"—the power and glory of the world! He offers to give away what really belongs to Another, even the "Lord of heaven and earth," Who "ruleth in

[f] St. Matt. iv. 9. [g] Cf. *Appendices*, Note C.
[h] St. Matt. iv. 3, 6.

the kingdom of men, and giveth it to whomsoever *He* will," and Who Himself "dwelleth not in temples made with hands[i]." He will render *famous* One Who has hitherto lived in the obscurity of a lowly home, and his influence, which hitherto has not been felt in the land of his birth, shall suddenly become *world*-wide. From straitened circumstances He shall at once pass to the possession of the world's richest resources. Satan requires for all this but an act of acknowledgment that the splendid gift has been received from him. Jesus may then put forth His power in blessing the world, and reclaim it from misery and sin in whatever way He may choose. On the other hand, if He rejects this offer, why, He knows what lies before Him and His nation—suffering and shame—the long centuries of sin and sorrow —the terrible conflict that will continue to rage between oppressor and oppressed. The Tempter thought, perhaps, that One, Who to outward appearance lacked all the signs of greatness and power, One of Whom the voice of prophecy had spoken as having "no form nor comeliness," and in Whom many would see "no beauty, that they should desire Him[k]," would certainly be induced to accept so tempting an offer, especially when the condition could be fulfilled in a moment. He Who had known what it was to toil for His daily food would not be likely,—whatever claims He may make to a Divine relationship,—to refuse power and riches, when they

[i] Acts xvii. 24; Dan. iv. 25. [k] Is. liii. 2.

were put within His reach. Even One to Whom prophecy pointed as the true Heir and eventual Possessor[l] of such an empire, might be willing to accept it at his hands, without a struggle to attain it, and at once. If having to fast as He had already done in the barren Wilderness, without shelter or any other society than that of the brute creation moving across His lonely path, was but a foretaste of those sufferings which His Father had willed that He should pass through before He attained aught of glory or power, would it not be well to pursue a different course, and attain them by other means? Was it absolutely necessary that He Whom the Father had so recently acknowledged from the opened heavens[m], should tread a path of suffering and shame on earth, when an easier and more direct way to glory and honour was put before Him? Will He not forego the idea of suffering, and grasp at the splendid offer now made to Him? Was He not familiar with the ancient prophecies which spoke of His *world*-wide empire, and how would He have them fulfilled? Had not the Psalmist exclaimed: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein[n]?" Would He not, then, without further delay take possession of it? If He were destined to rule, why should He be content to remain any longer a member of the nameless family of GOD? Has He *no* desire for worldly distinction, no thirst for earthly glory, no

[l] Ps. ii. 8—12. [m] St. Matt. iii. 16, 17. [n] Ps. xxiv. 1.

inward craving for power or wealth? Would He not like to attain honour that He might benefit others, wealth that He might enrich them, and power sufficient at least to maintain justice and truth? To be able to quicken the hitherto slow progress of goodness, to avenge the wronged, to release the captive, to bring the oppressed from under the tyranny of the oppressor,—were not these sufficient reasons why He should accept the offer held out to Him? Such, doubtless, were the enticements which underlay the third temptation, and which pressed on our Lord's soul whilst standing on the Mountain-top. It is easy to see that the more truly spiritual a soul is, the more intensely painful such an attack would be. Temptations of this order were subsequently put before our Lord by the Galilæans when they wished to "take Him by force to make Him a king[o]." Yea, again and again was He reminded of it by the way in which His disciples cherished the hope of an earthly kingdom[p], which hope even the changed conditions of His Risen Body were not sufficient to banish from their minds. And often He, Who had—

> "been as a child,—'mid children one,
> But never one 'mid angels,"

would feel, it may be, in His village home, how gladly He would lighten the weight of care and toil, which entered into the daily life and experience of her who was so dear to His human heart. But

[o] St. John vi. 15. [p] Acts i. 6.

these considerations could not avail to shake the great purpose of His holy life or induce Him to accept the offer which the Tempter now made Him. He had come to do His Father's Will, and that Will required that His holy life should be passed under such *conditions* as would make that life a perfect Example, while His death should be our atoning Sacrifice. He therefore preferred to win by suffering rather than to gain in any way not in accordance with the Will of GOD. Moses had prophesied of old, "The Lord thy GOD will raise up unto thee a Prophet from the midst of thee, of thy brethren, *like unto me*[q]," and the *self-renunciation* of our blessed Lord is dimly but truly foreshadowed in the ancient Lawgiver of Israel, who in order to lead his people from the bondage of Egypt, "Chose rather to suffer affliction with the people of GOD than to enjoy the pleasures of sin for a season; esteeming the reproach of *Christ* greater riches than the treasures in Egypt[r]." Again, the condition which Satan attached to his offer sufficiently attested his own character and the *intention* he had in approaching the Son of GOD at this time. As an old writer says, "Satan himself, the slyest and most subtle agent, is too open to GOD to hide his counsels from Him." Standing therefore on the Mount, and gazing on the magnificent scene before Him, our blessed Lord, in the majesty of that authority which He had not hitherto even hinted at, exclaims—"*Get thee*

[q] Deut. xviii. 15, 17, 18. [r] Heb. xi. 25, 26; Acts iii. 20—23, vii. 37.

hence, Satan: for it is written, Thou shalt worship the Lord thy GOD, and Him only shalt thou serve[s]." The words clearly show that our Lord's victory was now complete. They strongly emphasize the *order* of the temptations adopted by St. Matthew. For, as it has been well remarked, "the repelled one cannot be supposed to have returned again immediately after" these words of our Lord. St. Luke has "get thee *behind Me*, Satan." There is considerable difference of opinion as to whether the words, "behind Me," should be retained or not, especially in St. Luke's account. Bp. Wordsworth inserts them in both Gospels in his text; Alford omits them in both in his. And whilst Alford retains in his text of St. Matthew's account[t] the words, Ὕπαγε, Σατανᾶ, he omits them in his text in St. Luke[u]. As to the words ὀπίσω μου, Bp. Wordsworth, it appears, inclines against the Received Text by retaining them in St. Matthew, and sides with it by retaining them in St. Luke. Alford's position, on the other hand, is on this point the reverse of Wordsworth's in both Gospels. And in the case of St. Matthew, Alford says, "if" the words were "*originally* wanting, they were very likely to have been supplied from chapter xvi. 23," and he decides that "their omission is more likely to be genuine than their insertion." Both Carr and Farrar think that "these words have probably been inserted in the text of St. Luke from St. Matthew." Further, Alford does not think St. Luke, in adopting his *order* of the temptations,

[s] St. Matt. iv. 10. [t] Ib. [u] St. Luke iv. 8.

could well have left these words in his account [x]. Taking into consideration, therefore, these differences of opinion as to whether the words ὀπίσω μου should be retained or omitted, the fact that they are not found in the Received Text in St. Matthew's account of the third temptation, and lastly, inasmuch as we have hitherto followed the order of the temptations observed by that Evangelist, it will, perhaps, be well that we should confine ourselves to the consideration of our Lord's reply as given in the Received Text in his Gospel:—"Get thee *hence*, Satan: for it is written, Thou shalt worship the Lord thy GOD, and Him only shalt thou serve [y]." How significant are these words when we consider that they were uttered to one who had just boasted that he was able to *give away* "the kingdoms of the world, and the glory of them." Yet how different is Satan's boast from the words of our blessed Lord when the Sons of Zebedee came to Him requesting that they might have the chief places in His kingdom—"to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father [z]." How the majesty and humility of our Lord at once appear in His precious utterances! How full of *power* in the mouth of One, Who is willing in a sense to renounce the world in order to do the Will of GOD, is this word ὕπαγε—withdraw—spoken to the Evil One! It has a calmness and majesty about it, that cannot fail to arrest our attention when we remember the use

[x] Cf. also Dr. Mill's *Sermons on our Lord's Temptation*, Note W. [y] St. Matt. iv. 10. [z] Ib. xx. 23.

which our Lord made of it subsequently in His Parable of "the Labourers in the Vineyard." How dispassionate is the reasoning of their employer with the envious murmurers,—"Friend[a], I do thee no wrong: didst thou not agree with me for a penny? Take up that which is thine, and"—ὕπαγε—"go thy way[b]." It has been well said that "passion is a mist before the eye of the mind." Words of wrath are not always words of power. Truly, we are warned of a time when "the wrath of the Lamb[c]" shall dim the lustre of earthly things, and quench even the love of life in those who have not made their peace with Him. But the words with which our Lord met this gross indignity offered to His Father were words of calmest dignity and none the less of power. "Get thee hence, *Satan*." Thou hast done thy worst, and so mayest now depart, yea, I command thee to do so. Our Lord now for the first time names His enemy. He has allowed him to reveal himself, and to attempt to withstand Him in the prosecution of His gracious purpose; He tells him in a word, that He recognises him in his true character of the Adversary—"Satan." Bp. Wordsworth says, "Our Lord reserves *this* name for the Tempter when he claims adoration, and thus declares the Satanic character of Idolatry." With this single word He shows how perfectly He has read "behind the thinly interposing veil" the dark design of his enticing offer. "Satan,"

[a] Not strictly 'Friend' but 'Companion,' and that scarcely, ἑταῖρος, cf. St. Matt. xi. 16, xxii. 12, xxvi. 50.

[b] St. Matt. xx. 11—14. [c] Rev. vi. 16.

thou hast laid thy subtlest snares in vain! "Satan," thou wilt remain, but henceforth thou wilt know that One Who wore the human form foiled thee at every point; that thou hast crossed the path of One against Whom not even the many-sided allurements of "the world" could avail. Yea, thou mayst know now that man in his lowest depth of misery has a Friend, a Helper, mightier to save than thou art to ruin,—a 'Rock' against which the billows of thy wrath have dashed in vain! One—

> "Who knoweth every want and every care,
> And every throb that beats in every heart."

One Who is "mighty to save[d]," and Who "shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law[e]." And yet He is One Who could more truly testify than any other in the language of the Psalmist,—"all thy waves and thy billows are gone over me[f]!" Well may a learned and devout writer say: "If we were deeper students of His bitter anguish, we should think less of the ripplings of our waves, amidst His horrible tempest." But the fact that our Lord did not bid the Tempter depart until he had himself revealed the *Satanic* character of his efforts shows that the Evil One was permitted to put forth his utmost power, and employ his deepest subtlety, before the word of dismissal was spoken. As the "early dew[g]" passeth away before the heat of the

[d] Ps. lxxxix. 19. [e] Is. xlii. 4. [f] Ps. xlii. 7; Jonah ii. 3. [g] Hos. vi. 4.

rising sun, so did the glittering bribe which Satan held out to our Lord lose its power and attractiveness as He uttered the words, "Get thee hence, Satan." Terrible words coming from the lips of Incarnate Love, intimating to the Evil One that—

"on *his* night no morn shall ever rise,"

but which prove that on man even amid the darkness of sin, "the Sun of Righteousness[h]" had risen. Yet not with these words only does our blessed Lord command the Tempter to depart; even Satan must know that the Word of GOD is a safeguard to the faithful soul against the allurements of the world, much more against the Satanic sin of Idolatry, "for it is written, Thou shalt worship the Lord thy GOD, and Him only shalt thou serve[i]." These words not only repel the Evil One's final attack, they crown our Lord's victory in the Wilderness conflict and focus the light of Divine Omniscience on the events of that perhaps long past period, when he who now was seeking to seduce our Lord from His allegiance to the Eternal GOD, withdrew his own, and sought to empty heaven of its glorious inhabitants! How would these words of rebuke revive the memory of that awful time when from heaven's shining hosts the Tempter himself was

"by headlong hate to hopeless ruin borne!"—

when the creature first refused in woeful pride to

[h] Mal. iv. 2. [i] St. Matt. iv. 10.

render homage to the Creator, and so for ever forfeited his high "estate[k]" and forged for himself, and those he drew down with him, the "everlasting chains" of darkness! It is worthy of notice that our Lord's reply to the Tempter is again quoted from the book of Deuteronomy[l]. In the passages from which the words are taken the Septuagint has φοβήθήση, "shalt *fear*," where our Lord uses προσκυνήσεις, "shalt *worship*[m]." Now the word used by our Lord has two primary significations, namely, reverence and homage paid to a person as to a superior, or such as is paid to the Deity, and the idea of prostration is commonly implied in both cases. In the latter case it is equivalent to *religious* worship. Thus, we are told that "in Nazianzen, the Christians reverenced, as was customary, the Roman emperors, and even their images; but when those of heathen gods were intermixed as a snare by Julian, they made the due distinction, and refused." It must also be observed that our Lord in using προσκυνήσεις instead of φοβήθήση[n] is repeating the word used by Satan immediately before. Again, it is said that the word "only[o]" is not represented in the *Hebrew* text of the passages quoted by our Lord, but if we take into consideration the fact that the *unity* of the Godhead is taught in terms more explicit than in

[k] Jude, ver. 6. [l] Deut. vi. 13, x. 20. [m] St. Matt. iv. 10; St. Luke iv. 8; St. Matt. xviii. 26, *Grk.*
[n] St. Matt. iv. 9; St. Luke iv. 7. [o] Cf. Heb. i. 6, *Grk.*

any other, in the Old Testament [p], *in the immediate context of the words which our Lord quotes*, then it is not so surprising that we should find it represented in the Septuagint '*αὐτῷ μόνῳ*,' and in the Vulgate '*illi soli* [q]." If, therefore, our Lord's "*only*" is not represented in the Hebrew text of the passage, it not only has His infallible authority, but is found in the Septuagint and Vulgate, and only adequately represents the teaching of the Hebrew in the immediate context of the passage He quoted. Further, we find that Samuel, when he charged the house of Israel to "put away the strange gods and Ashtaroth from among" them, and to "prepare their hearts unto the Lord," told them to "serve *αὐτῷ μόνῳ*," "Him *only* [r]." So much has been said by way of attempting to throw a little light on the variations in our Lord's quotation from the passages whence it was derived in the Old Testament, and not as any attempt to authenticate the words employed by the Evangelists, as we receive them. But taking the very lowest ground, our Lord's use of the word *προσκυνήσεις* as a substitute for *φοβήθήσῃ* may be explained as a *paraphrase*, not only representing the meaning of the passage itself, but summing up as the actual word *φοβήθήσῃ* would not the *inner principle* of the whole context—faithfulness to GOD as exemplified by the requirement of an *undivided* outward as well as inward allegiance. Where there is *Godly fear* [s]

[p] Deut. vi. 4, 14. [q] Ib. 13. See *Appendices*, Note B, On *μόνῳ*. [r] 1 Sam. vii. 3, Septuagint; 1 Kings vii. 3. [s] Deut. vi.—x.

there will not fail to be a measure of true *worship*, and so for all reasonably practical purposes the one word may be said to include the meaning of the other. With regard to λατρεύσεις, "shalt *serve*[t]," in our Lord's reply to the Evil One, whilst the Romanist admits that under this term the worship due *only* to GOD is to be understood, but that δουλεία is given to saints, the distinction cannot be regarded as safe or sound in the light of a passage which we have already quoted in part—"If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and—δουλεύσατε αὐτῷ μόνῳ—*serve Him* only[u]." Further comment on the use of δουλεύσατε in this passage is needless. As to λατρεύσεις it is generally agreed that it is never used in the Septuagint or New Testament but in a religious sense. Two specially important instances in which it is used in the book of Exodus, with reference to GOD Himself, occur in the third and fourth chapters—"When thou hast brought forth My people out of Egypt, καὶ λατρεύσετε τῷ Θεῷ ἐν τῷ ὄρει τούτῳ." Again, "Let My people go, ἵνα μοι λατρεύσῃ[x]."

"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy GOD, and Him only shalt thou serve[y]." Our blessed Lord puts the duty

[t] St. Matt. iv. 10; St. Luke iv. 8. [u] 1 Sam. vii. 3, Septuagint; 1 Kings vii. 3.

[x] Ex. iii. 12, iv. 23, Septuagint; cf. *Appendices*, Note C.

[y] St. Matt. iv. 10; St. Luke iv. 8.

of the creature to render *true and undivided* service to God above every other claim upon his attention. It is the "one thing needful[z]" so far as our relationship to Him is concerned, and a truth which is written as with a sunbeam across the pages of Divine revelation. It inspires the Psalmist's[a] devout aspiration, and underlies the Apostle's most earnest resolution[b]. It is the sun and centre of that "*godliness*[c]" which is "profitable unto all things, having promise of the life that now is, and of that which is to come[d]." It is a truth which admits of no compromise, and to attempt such compromise means utter failure to grasp the meaning of the true end and aim of life. The enunciation and assertion of it crowned and consummated our Lord's triumph in His Wilderness conflict with the great Enemy of God and man. And firm adherence to this great principle is ever necessary to prevent the soul from wandering after the *ignes fatui* of an unsatisfying world. How many of our Lord's subsequent utterances emphasize the importance of His decision on the Mount—"Ye cannot serve God *and* Mammon[e]." "What shall it profit a man, if he shall gain the *whole world*, and lose his own soul[f]?" "Seek ye *first* the kingdom of God, and His righteousness; and all these things shall be added unto you[g]." Observe, too, how it runs through the precepts and teachings of the Apostles. "Love not the *world*, neither *the*

[z] St. Luke x. 42. [a] Ps. xxvii. 4. [b] Phil. iii. 13.
[c] 1 Tim. iv. 8. [d] Ib. vi. 11. [e] St. Matt. vi. 24.
[f] St. Mark viii. 36. [g] St. Matt. vi. 33.

things that are in the world. If any man love the world, the love of the *Father* is not in him [h]." "What things were *gain* to me, those I counted *loss* for Christ [i]." "*Submit* yourselves therefore to *God*." "*Humble* yourselves in the sight of the Lord, and He shall *lift you up* [k]." "*Covetousness*, which is *idolatry* [l]." "They that *will* be rich fall into *temptation* and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some *coveted* after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of GOD, *flee these things;* and *follow after* righteousness, godliness, faith, love, patience, meekness. Fight the good fight of *faith* [m]"—the reward of which is not 'life' as it is understood by those who make "the world" their chief aim, and whose hopes are bounded by the visible horizon, but that which is contained in the words that follow, "lay hold on *eternal life*." Surely a principle which is emphasized and illustrated by our blessed Lord and His Apostles in such a variety of ways, and concerning the observance of which such solemn warnings are uttered, cannot but be of the utmost importance to the immortal soul. Happy are they who by grace are enabled to live above the world and its allurements, and whose experience is that expressed by the poet—

[h] 1 John ii. 15. [i] Phil. iii. 7, 8. [k] St. James iv. 7, 10; 1 Pet. v. 6. [l] Col. iii. 5. [m] 1 Tim. vi. 9—12.

"While alike to Heaven and earth
They willing service render,
Each hour some *fairer* charm hath birth;—
Till, as in sunset splendour,
In all their pearl-white beauty stored,
They grace the Garden of the Lord."

"Using this world, as not abusing it: for the fashion of this world passeth away[n]." Again, it is noticeable how Israel[o] had fallen under the *third* temptation by which our Lord was assailed in the Wilderness, when by their sinful impatience to possess the outward pomp which characterised the government of surrounding nations, they were led to reject the theocracy under which GOD Himself was their invisible King and Head, and to desire an earthly king[p] who should combine in his own person the offices of general and Judge[q]. To Israel had been *given* the land of Canaan under the law[r], but the prophet had nevertheless to testify to their king, "Thou hast sold thyself to work evil in the sight of the Lord[s]." And as it was with the king, so was it with the people[t]. Yet the time shall come when the evil shall be done away, yea, when it shall be reversed, and when they who refuse the service of Satan shall possess the land under their Divine King and Lawgiver[u], and shall possess it in peace and quietness for ever. We, then, like our blessed Lord, cannot afford to accept

[n] 1 Cor. vii. 31. [o] 1 Sam. viii. 5, 19, 20. [p] Ib. 7, xii. 19—21. [q] Ib. viii. 20. [r] Jer. ii. 5—8. [s] 1 Kings xxi. 20. [t] 2 Kings xvii. 17. [u] Ps. xxiv. 1—6; Is. xxxiii. 15—22.

as Satan's gift,—much less on his terms, which, whatever they may seem, are always ruinous,—what Our Father has promised to His children. And so, when the Enemy says to us, "All these things will I give thee, if thou wilt fall down and worship me [x]," it will be our wisdom and our happiness to take up our Lord's language, and reply, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy GOD, and Him only shalt thou serve [y]."

XII.

Our Lord's victory over Satan was now complete, and as He sanctified all ages from infancy to manhood, by passing through them, so He was also "tempted *in all points like as we are* [z]." In man's behalf He entered the Wilderness in order that He might there contend with the powers of darkness, and with "the sword of the Spirit [a]" He thrice repelled the Tempter. He submitted to that self-discipline so needful in our case, and in the hour of His greatest bodily weakness the Evil One attacked Him. He met the Tempter as Man, and refused to exert supernatural power either to relieve His wants or to remove the Enemy from His path. Weary and faint with the pangs of hunger and yet conscious of His Divine Sonship, He refused to avail Himself of the loving ministry of Angels till the fiery ordeal was fully ended. He, the Eternal Son of GOD, per-

[x] St. Matt. iv. 9. [y] Ib. 10. [z] Heb. iv. 15.
[a] Eph. vi. 17.

mitted the Enemy who had marred the good work of God, and brought in the ruin of the Fall, to approach Him with temptations the most deadly and yet at the same time the most seductive, and to support his evil suggestions with misquotations from His Father's Word. He suffered Satan to tempt Him to *distrust* His Father's goodness, then to *presume* upon it, and, finally, with that *love of the world* which, even apart from the horrid condition upon which Satan based his offer in the third temptation, is *idolatry*[b]! That our blessed Lord should have been tempted at all is a mystery, as we must ever acknowledge. That He should have been assailed in the way described in the Word of God is a profounder mystery still. But that He should have triumphed so gloriously over all the power and subtlety of the Enemy[c] is for us matter of the deepest thankfulness and gratitude. In replying to the Tempter, He uttered words which we may use, He appealed to an authority which we may appeal to, He wielded a weapon which we may grasp; and all these means we may employ against the *same* Foe. He showed His unshaken *trust* in the power and providence of God by preferring to await the Divine supply of His needs rather than exercise the miraculous power which Satan suggested. He absolutely refused to *presume* upon the love and promises of God even in a way which might have induced those who looked for the Advent of

[b] Col. iii. 5. [c] St. Luke x. 19.

Messiah in some wonderful manner to acknowledge His claims. He showed His superiority to *worldly ambition* and to all such unsuitable means of establishing His Kingdom, by choosing a path of suffering and shame rather than some easier way to which He was not appointed by His Father, and yet in the setting up of His Kingdom, He strove—

> "first
> By winning words to conquer willing hearts,
> And make persuasion do the work of fear."

It is a fearfully solemn thought that Satan's *first* attack on our blessed Lord was a temptation to "the lust of the flesh [d]"—fearfully solemn so far as we are concerned. Should not this fact lead to deep and serious heart-searching on our part, especially during that solemn season which the Church in her wisdom has set apart for such exercises of our holy religion? But if we have good reason to think that we are invulnerable in this quarter, is that any reason why we should not prayerfully examine ourselves, and endeavour to find out in *what* direction our danger lies, whether we are inclined to any form of spiritual presumption, or, it may be, worldly ambition? In whatever direction we are specially open to temptation, O! let us believe that we have in a once-tempted but now for ever glorified Saviour, One Who is able and willing to do what angel-lips foretold that He should do, even "save His people

[d] 1 John ii. 16.

from their sins [e]." Yea, as the angel said when he announced His holy birth, "thou shalt call His name Jesus"—Saviour—"for He shall *save* His people from their sins." Observe, then, "*Jesus*" is as the poet says—

"The name of GOD in goings forth as Man."

He it is Who has attained at the tremendous price of His own conflict with the Evil One, the power to sympathise with and succour us in all our struggles with the forces of darkness. He passed through the dreadful ordeal alone, neither man nor angel extended to Him either counsel or succour. As in the work of Atonement, so in His Wilderness conflict, He "trod the winepress alone; and of the people there was none with Him [f]!" But it is not so with any of us, no matter what the temptation may be by which we are assailed, for it is written, "in all the afflictions" of His people He is "afflicted [g]."

"In every sorrow of the heart
Eternal Mercy bears a part."

He is no longer personally subject to temptation, but by the power of sympathy and union with us He is able to enter into the trials of His tempted "members [h]." We may rest assured that every cry for help which temptation wrings from His feeble followers finds a response in His loving heart, and if we look to Him for the supply of our needs we

[e] St. Matt. i. 21. [f] Is. lxiii. 3. [g] Ib. 9.
[h] 1 Cor. xii. 14, 20, 27; Eph. iv. 4, 15.

shall not be disappointed. But, as "the *Captain* of our salvation [i]," He must be allowed to *lead* as really as He is asked to *strengthen*, in the hour of conflict. And "when Christ becomes the Lord of conduct everything is changed. He stands by us in every conflict; gives strength as well as defines duty; rejoices more than we rejoice ourselves in our victories; grieves more than we grieve ourselves in our reverses. Henceforth *we* are never *alone*, either in the unexciting and monotonous duties of common days, or in those hours of peril in which, but for His presence and support, our hearts would fail and our strength faint." He will never allow the feeblest of His disciples to fall, or the least courageous of His soldiers to be "taken captive [j]" by the Enemy, if he will but faithfully acknowledge the one true Source of his strength, and betake himself to it. In the hour of outward strife and perplexity He will give inward peace! And, though the soul may be exposed to "manifold temptations [k]," He shall enable it to triumph in the power of His might.

"And all the ministers of peace were there:
Faith, Hope, and Love; And all the starry host
Of angels, and the rulers of the calm.
And all looked down, leaning o'er heavenly walls,
The battlements of heaven itself, to watch
One tiny skiff that tossed upon the flood
Of the great world sea, while the mighty waves
Seemed gathering their strength. For still the bark
Rose on each billow, though the thunderous shock

[i] Heb. ii. 10. [j] 2 Tim. ii. 26. [k] 1 Pet. i. 6.

Of warring waters filled the air with foam ;
Still she was safe : and all the sacred choir,
The thronèd virtues, the great hierarchy,
Dominions, principalities, and powers,
Still gazed and *wondered ;* till an angel turned,
And, looking up, behind him saw the form,
High above all, of *One with piercèd hand*—
The King of all these princes, and their Lord !
That hand was outstretched now, as once before,
When ruling the tumultuous water-floods
In Galilee ; and well the angel knew,
And all the powers in heaven, and all its host—
That neither force of wind or wave, nor strength
Of adverse spirit, could prevail to drown
The little bark o'er which that hand was held."

When the temptation was finished the darkness rolled away, the mysterious conflict was over. In concluding his account of the Temptation of our Lord St. Luke says, "when the devil *had ended all* the temptation, he departed from Him *for a season*[1]." The words πάντα πειρασμόν — "*every* temptation"— imply, as Bengel says, that "he had shot his last dart," had "exhausted his quiver." The word συντελέσας, translated in the A. V. "had ended[m]," in the R. V. "had completed," has the sense of "exhausted," or "quite ended," πάντα πειρασμόν—"*every* (mode of) temptation." But it is necessary to notice that this is in a sense qualified by the words which immediately follow, and which limit the expression to our Lord's Wilderness ordeal. The devil did return again, and

[1] St. Luke iv. 13. [m] Ib.

with him the temptation, but for the present he leaves our Lord ἄχρι καιροῦ—"till a season," or as it may be rendered, "until an opportunity," that is, until a *convenient* season came for him to return. Words full of warning to us, and all who would be prepared for his assaults. Farrar says, "the words cannot possibly be equivalent to ἕως τέλους." Bengel, as quoted by Wordsworth, explains, "Usque ad opportunum tempus," agreeing with the explanation given above. Alford observes: "The conflict, however often renewed in secret (of which we cannot speak), was certainly again waged in Gethsemane—'this is your hour, and the power of darkness[n].'" Our Lord Himself, subsequently to His Wilderness conflict, expressly referred to the "season" of Satan's return in the words—"the prince of the world cometh, and he hath nothing in Me[o]," where the reference is to "Satan:—not, Satan in Judas, but Satan *himself*, with whom the Lord was in conflict during His Passion." "*Has nothing in Me*," either "no point of appliance whereon to fasten his attack," or, as some eminent commentators render the words in the original, "has no power over Me." Augustine says, "Nullum scilicet omnino peccatum." Our blessed Lord was not tempted once or twice, but many times. Satan used as his tools in succeeding assaults Pharisees and Sadducees, Priests and rulers; the former he excited to tempt Him with difficult questions[p], the latter to oppose Him in His work. One of His

[n] St. Luke xxii. 53. [o] St. John xiv. 30, R.V.
[p] St. Luke xx. 23.

little band of disciples[q] he prompted to try to dissuade Him from the Cross; the Jews to confront Him with the demand for a sign from heaven[r]; others he moved to require as a proof of His claims, that He should "come down from the Cross[s]." His brethren he incited to unbelief[t], and His hearers to stumble at the fact of His lowly position and circumstances[u]. Again, another of His disciples he incited to betray Him, and the unbelieving Jews to crucify Him[x]. It was not only at the two or three specially important crises[y] in His holy life that our blessed Lord was tempted. The temptations which He endured at these seasons doubtless eclipsed in magnitude and severity the trials of other times, but they were not the only assaults which Satan made upon Him. Otherwise it is not true in the sense in which we understand it, that He "was in *all* points tempted *like as we are*[z]." There have been those who have testified that their experience of temptation has been, that it has entered in various forms into the very warp and woof of life, and has saddened their brightest as well as their gloomiest moments. And who has not known something of the power and presence of temptation in the common scenes and uneventful days, in the quiet moments of meditation, as well as in the social hours of life? Are we to believe that our blessed

[q] St. Matt. xvi. 1, 22, 23. [r] St. Luke xi. 16. [s] Ib. xxiii. 35, 39; St. Matt. xxvii. 40—42. [t] St. John vii. 3—5, 15. [u] St. Matt. xiii. 54—58. [x] Acts ii. 23.
[y] St. Mark vi. 1—6; St. John viii. 37, 40, 44, 45, 59.
[z] Heb. iv. 15.

Lord's experience of temptation was something entirely different from our own in this respect? We think that His own words, and the vast variety of occasions and circumstances in which, as we have seen, temptation was presented to Him, warrant our assuming the contrary, that His experience of it was, apart from the manner in which He always met it, of a like kind with our own. Therefore He could say to His disciples, looking back over almost the whole of His earthly course, "ye are they which have *continued* with Me in My *temptations*[a]." Do not these words show in what light the trials, difficulties, persecutions, and oppositions which He had encountered from all ranks and classes, appeared to our Lord,—that He regarded them in one form or another and, it may be, in different degrees, as efforts put forth to thwart and hinder Him in His work? To take His Wilderness temptation, did it not embrace the whole cycle of human temptations comprehended under the three terms, the world, the flesh, and the devil, or as enumerated in St. John's summary, "the lust of the flesh, the lust of the eyes, and the pride of life[b]?" Ullmann in his beautiful work, "The Sinlessness of Jesus," referred to earlier, divides our Lord's temptations into two great classes, *negative* and *positive*. Under the former head he ranks temptations caused by suffering, or temptations which depended for their force on the certain prospect of suffering, to *avoid* which would be to

[a] St. Luke xxii. 28. [b] 1 John ii. 16.

fall in with the object of the temptation. He cites "the conflict of Gethsemane," and "that moment of agony on the Cross when He cried, 'My GOD, My GOD, why hast Thou forsaken Me?'" as belonging to this class. Under the latter head, the positive, he ranges temptations "to actual sin by enticements." From this time, that is, after His Wilderness ordeal, our blessed Lord's temptations were principally negative, as an instance of which we may cite what we have mentioned before, St. Peter's trying to dissuade Him from the Cross[c]. Zinzendorf, "whose conversion," says a devout and scholarly writer, "came in the first phase of it through an overpowering insight into the love and loveliness of his Redeemer," viewed the Wilderness temptation as setting forth a three-fold aspect of the Word of GOD—"the mysteries, the right understanding, and the fundamental truths" of it. While Ewald regards it as bearing upon our Lord's public work, and as indirectly bearing upon the work in its outward and inward aspects of His servants, and he sees in the three assaults appeals to incite to "unscrupulousness, rash confidence, and unhallowed personal ambitions." We incline to the view that the Temptation was an attempt on the part of the Evil One to incite our blessed Lord, first, to *distrust* His Father's goodness; secondly, to *presume* upon it; and thirdly, to give way to *worldly ambition*. But we regard each temptation as *complex* in the

[c] St. Matt. xvi. 22, 23.

sense that other elements and enticements no doubt enter into it besides those mentioned. For instance, a close study of the *first* attack seems to reveal an appeal to *sensual appetite;* its tendency is in the direction of exaggerating the importance of the purely visible means of sustaining life at the expense of the *invisible* power of GOD. In the *second* the appeal is chiefly to *spiritual presumption;* the tendency partakes of a mixed character, partly sensual and partly spiritual, but the latter feature predominates, and so in its essence the ordeal is an inducement to exaggerate truth in the *opposite* direction to that of the first temptation—to presumptuously refuse the use of *means* and to presume upon the *promises* of GOD without regard to their right application, or the condition upon which they are based. *Self* alone is appealed to in the first temptation, the supply of our Lord's *bodily* needs is the chief good. *Self* enters into the second temptation, so far as it is an inducement to a vain-glorious ostentation, but allied with it now is a reference to the hope of Israel and the Messiah Whom they expected, and what they believed would be the nature of His wondrous Advent. Satan, therefore, now suggested not only a consideration of the honour of our Lord's being acknowledged by the Jews as their Messiah, but *compliance* with their expectations. It is self *and* the nation. The spiritual element in the temptation is more subtle, not only because it prompts to ostentation for a higher end but also by reason of the fact that the Tempter now seeks

support for what he suggests from the *Word of God* by quoting the Divine promises. This is in keeping with a temptation to *presume* upon the goodness of GOD, but not with a temptation to *distrust* it. In the first temptation, Satan would have our Lord ignore His Father altogether, in the second, he would urge Him to the other extreme, to presumptuously throw Himself upon His care. In the first he suggested *distrust* of GOD in danger which our Lord had not sought; in the second, reliance in danger which He would Himself be courting, if He had done as Satan suggested. The third temptation partakes of this double character, it was not wholly spiritual in tendency, nor was it wholly worldly or natural, it embraces both aspects. Its spiritual element consists in the fact that it was apparently suited to our Lord's character and position at the time as the Messiah, to Whom the ancient prophecies pointed as the coming *King*, Who should sway the sceptre of an universal empire, and of Whom it was said, "the Gentiles shall come to Thy light, and kings to the brightness of Thy rising [d]," and that He should have "the heathen for His inheritance, and the uttermost parts of the earth for His possession [e]." This feature of the temptation constitutes its spiritual side, its applicability to the Jewish expectation of a temporal Messiah, and the suggestion that our Lord, notwithstanding this worldly conception of Messiah, might use the power offered by Satan for higher ends and

[d] Is. lx. 3. [e] Ps. ii. 8.

purposes, than those of the world. But inasmuch as the principle appealed to is covetousness, it had a grosser side also. It is the only temptation of the three in which Satan demands his price for the gratification he offers. It is *the* temptation which would appeal most forcibly to a Jew by reason of his expectation concerning Messiah's temporal power and universal empire. It is questionable whether any Jew rose above this worldly conception of the Messiah. Taken in connection with the condition Satan makes as the price of his offer, it suggests a subordination, at least for the time being, of the spiritual to the temporal. But it is doubtful whether even one of the false Christs who arose in Judæa, or even in turbulent Galilee, would have *consciously* consented to pay the full price which Satan demanded from our Lord for the honour, wealth, and power of the world, the glare of its material pomp and splendour. Although they failed to read aright those passages in their prophets which raised the Messiah above the limitations and circumstances of local and visible glory to a greatness at once spiritual and imperishable, yet to worship the Power of Evil as a means of obtaining what they hoped for, would have been too great and terrible a price for any Jew to pay who was nurtured in the teaching of the Old Testament Scriptures. However exclusive and narrow the conception might be which he formed of the privileges and hopes of Israel, he was, at least, since the Babylonian Captivity, raised above every form of temptation to idolatry. We can-

not therefore conceive of his falling under the very worst form of it even to attain the highest hopes and aspirations of his nation. He would grasp at worldly power, but not on the condition which Satan required. The temptation, apart from the consideration of the Tempter's demand for *adoration*, was one which the false Christs were never able to overcome. Hence it was a real test which Satan applied of our Lord's true Messiahship. The temptation itself was an appeal to an inner principle of idolatry—"covetousness[f]"—but the condition attached to it required nothing less than an act of absolute disloyalty to GOD. Whilst, therefore, it may be that Satan's object in the first and second temptations was to discover *for certain* whether our Lord was the Son of GOD, the object of the third seems to have been to discover whether He was the true Messiah. And as seeming to confirm this view of the twofold object of our Lord's Wilderness ordeal, so far as Satan was concerned, or at least as throwing considerable light upon it, we notice that during our Lord's Passion[g], when the Tempter and the temptation again returned, His enemies incited by the Evil One still have this twofold object in view in urging Him to "come down from the cross[h];"—"If Thou be the *Son of God*," "If He be *the King of Israel*[i]." While the third temptation would have appealed most forcibly to those Jewish pretenders who claimed to be the Messiah, it was powerless when presented to the *true*

[f] Col. iii. 5. [g] Ib. ii. 14, 15. [h] St. Luke xxii. 53. [i] St. Matt. xxvii. 40—42.

Messiah. The path of suffering and death as the prophet[k] had predicted was the only way to His Kingdom, and that Kingdom was indeed "not *of* this world[l]."

"He comes—but not in regal splendour drest,
The haughty diadem, the Tyrian vest;
Not arm'd in flame, all-glorious from afar,
Of hosts the chieftain, and the lord of war:
Messiah comes:—let furious discord cease;
Be peace on earth before the Prince of Peace!
Disease and anguish feel his blest control,
And howling fiends release the tortured soul;
The beams of gladness hell's dark caves illume,
And Mercy broods above the distant gloom."

XIII.

St. Matthew closes his account of the temptation with the words—"and behold, angels came and ministered unto Him[m]." How full of comfort to His feeble followers are these precious words! Is it not matter of rejoicing to know that at the end of our blessed Lord's forty days' fast and temptation He was strengthened and refreshed by the ministry of angels? Probably they had looked down with wonder from their bright abode upon the mysterious conflict between their Lord and the Prince of Darkness, and now it is ended they hasten to supply His wants. These holy spirits, St. Paul tells us, were witnesses in a special way of the mysterious Incarnation—"GOD manifest in the flesh was seen of

[k] Is. liii. 12. [l] St. John xviii. 36. [m] St. Matt. iv. 11.

angels[n]." They sang at His birth[o]. They ministered to Him after His Temptation. They strengthened Him in His Agony[p]. They announced His "glorious Resurrection[q]." They "desire to look into[r]" the mysteries of man's Redemption. They witness the trials and the triumphs of the servants of their Lord[s]. And the writer of the Epistle to the Hebrews asks: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation[t]?" Our eyes see but the visible framework of the universe and this only partially, and those who share with us a common nature. We see not the holy spirits from a brighter world who throng our daily path. And how often, too, do we fail to realize that they are united with us in one Great Society. How often we grieve these loving friends who silently and invisibly watch over us in our earthly pilgrimage! And yet there is joy in their presence[u] when the wanderer returns to Him whose Will it is their glory to fulfil, and Who sends them on their gentle ministrations. How many sudden changes in untoward circumstances we may owe to their timely intervention we cannot tell. How often they have shielded us from harm and danger, and guided our steps in life's rough way, we may never know. How often they have desired, it may be, to comfort and strengthen us in the sorrows and afflictions of this life, we cannot relate. And they are in a very special

[n] 1 Tim. iii. 16. [o] St. Luke ii. 9—14. [p] Ib. xxii. 43.
[q] Ib. xxiv. 4—8. [r] 1 Pet. i. 12. [s] 1 Cor. iv. 9.
[t] Heb. i. 14. [u] St. Luke xv. 10.

sense the guardians of the "little ones" of Christ's flock. "In heaven," said our blessed Lord, "*their* angels do always behold the face of My Father which is in heaven [x]." Precious words spoken of two classes —the childlike in heart, and the tender in years —the "little child," and the saint of maturer age. From Genesis to Revelation the gentle, active ministry of angels is brought before us in a multitude of ways, and under circumstances the most varied,— in the history of the Patriarchs, in the visions of the Prophets, in the sacred songs of the Psalmists. They "sang together [y]" at the creation, they appeared amid the tent-life of "the Friend of GOD [z]," to the sorrowing outcast in the lonely wilderness, to the aged priest amid the incense of the temple worship, and to the last surviving Apostle "in the Isle of Patmos [a]." Without entering into the domain of mediæval error as to "worshipping of angels [b]," or seeking their intercessions, it would be well if we oftener and more thankfully meditated on the teaching of Holy Scripture so faithfully set forth by our Church, and dwelt upon the loving ministry of these bright and happy spirits, and if we endeavoured to realize our fellowship with them in offering that true worship which the Most High accepts. On the contrary, there are many in these days who systematically put them out of sight, who so frame their teaching and theology as to exclude all reference to

[x] St. Matt. xviii. 10. [y] Job xxxviii. 7. [z] St. James ii. 23; Gen. xviii. [a] Gen. xvi. 6—14, xxi. 14—21; St. Luke i. 5—25; Rev. i. 9. [b] Ib. xix. 10, xxii. 8, 9; Col. ii. 18.

their very existence. Such treatment of the blessed truths concerning these holy beings is in no sense agreeable to the mind of the English Church, as it is reflected in her book of Common Prayer. In proof of this statement we would point out a few of the clearest intimations contained in that book of the faithful regard the Church has shown for this important branch of revealed truth. We would instance the Collect for "St. Michael and *all Angels*" in which is set forth their *two-fold* "service" before the Throne "in heaven," which is the only part of their service that is thought of by some who occupy the place and office of teachers in the Church of Christ, —Who Himself condescended to receive their ministrations at the close of His Wilderness Temptation, —and their service in "succouring and defending us on earth." Again, how beautifully do those noble words of the Ter-Sanctus, or Thrice Holy, in our Communion Service, which are not only directly grounded on the words of Scripture [c] but have been used from Apostolic times before the Prayer of Consecration, set forth the worship offered by the Holy Angels, and certify our fellowship with them in that worship: "Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord GOD of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High;" to say nothing of references to the same subject in the Te Deum,

[c] Is. vi. 1—4; Rev. iv. 8.

Benedicite[d], and Collect of the "Annunciation of the Blessed Virgin Mary," and in other parts of the Prayer Book. It may, however, be said that such references are few and not to be compared with the rest of the book in which they are found. But what they may lack in point of number they more than make up for in clearness and conclusiveness of statement. And would it not be well, if the objectors allowed these lessons as to the nature and employment of the Holy Angels to bear in their instructions the same proportion to the rest of their teaching as they do in the Book of Common Prayer? An able writer has well said of their appearances in Scripture, and of the way in which they are themselves ignored in our thought and teaching: "There must be something of fitness in the times of their manifestation, and in the persons to whom they make themselves known. In a material age they cease to appear. There must be a certain saintly second-sight—a something angelic in the angel seen. With us they are conveniently put out of remembrance. We almost speak with the Sadducees, who believed in no angel or spirit[e]. Their name is used to fill up the syllables of a line, or to round off a fantastic compliment. Their figures appear above a column or a spire. We think of beings more than half fabulous draped and winged, the griffins and wyverns of the heraldry of a gentle mythology. How few *meditate*, with holy Hooker, upon their nature, order, and

[d] Ezek. i. 15, 26. [e] Acts xxiii. 8.

blessed obedience to GOD's will! We may believe if we will that mechanical law is all in all; that man, sprung from the ascidian through the ape, is the highest point of the pyramid of conscious life. If it be so, there is no unseen world, and, *therefore*, no veil to hang between it and us. Then the accounts of St. Luke—that there appeared unto Zacharias an Angel of the Lord, standing on the right side of the altar of incense; that the angel of the Lord was sent from GOD unto Nazareth; that suddenly there was with the angel a multitude of the heavenly host—are simply so many fairy tales." And, giving us a specimen of the way in which a sceptical criticism has dealt with the subject, he adds, "Paulus has explained the appearance to Zacharias by an intensity of emotional excitement, which made of the incense-smoke, when its dense folds were irradiated by the lamps of the sanctuary, a floating image of a winged spectre[f]!" Is not the subject of these created intelligences, their nature, and employment, a part of GOD's revelation? If so, is it right either to ignore their existence, or to allow the truth to be cast into the crucible of a criticism, which is doing all it can to overthrow the supernatural in the Word of the Living GOD? At the Reformation some of the principal changes made in the Service-books of the Church consisted in the cutting away of "uncertain stories and Legends," and expunging from the Litany long lists of invocations of saints and of

[f] Bp. Alexander, in *Poems of the New Testament*, see *The Quiver*, Jan. 1880.

angels; but while the Church no longer sanctions the invocation of angels[g] she still retains her Collects, the Ter-Sanctus, and other passages setting forth the nature and employments of angels in heaven and on earth. Therefore, if we are to hold that she has omitted what she no longer sanctions, what are we to say about what she has retained? There is reason to believe that *some* of the omissions were due to the superstitious use which was widely made of things otherwise harmless, and so it was found advisable in the judgment of the Reformers to omit them altogether. Clearly this must strengthen the claims of what is retained. What excuse have we, therefore, for ignoring anything *retained* relative to the subject under consideration? What real excuse can be pleaded why it should not have all due attention given to it in teaching professedly based on the Word of God and in accordance with the mind of the Church, as it is expressed in her formularies?

O! shall we not endeavour, then, to gain comfort and strength from the truths revealed to us concerning these bright and happy beings, who not only encircle the Throne of the Eternal but move though invisible to us in our earthly path, succouring and comforting the faithful in their dangers and sorrows. Shall we ignore them and their gentle, loving ministry on earth, and yet all the while hope to enjoy their society in a better world? Are they not the holy messengers ever speeding between earth and heaven?

[g] Cf. *Appendices*, Note E.

Do they not carry the faithful at last to their rest [h]? Are we not told that "The angel of the Lord encampeth round about them that fear Him, and delivereth them [i]?" Was it not permitted to Elisha and his servant to *see* the fulfilment of this comforting promise in their case [k]? Are they not in some mysterious way employed in the presentation of our prayers,—"And another angel came and stood at the altar, having a golden censer; and there was given to him much incense, that he should offer it *with* the prayers of *all* saints upon the golden altar which was before the throne [l]." Angels announced our blessed Lord's birth and Resurrection, and appeared to the disciples at His Ascension; and He, their Lord as well as ours, deigned to receive their ministration in His hour of weakness and anguish in the Wilderness and in the Garden [m]. An angel is "sent" by GOD to shut the lions' mouths, that they should not "hurt [n]" His servant, and again with an answer to that servant's prayer, announcing in this instance that it was by "the *commandment* which came forth" that he appeared. And the Psalmist exclaims: "Bless the Lord, ye His angels, that excel in strength, that *do His commandments*, hearkening unto the voice of His word [o]." Again, the same agency is employed to deliver His Apostle from prison and from death, to feed the despairing prophet in the desert when

[h] St. Luke xvi. 22. [i] Ps. xxxiv. 7. [k] 2 Kings vi. 13—18. [l] Rev. viii. 3. [m] St. Luke ii. 8—15, i. 26—38; St. Matt. i. 18—25; Acts i. 10, 11; St. Matt. iv. 11; St. Luke xxii. 43. [n] Dan. vi. 22, ix. 20—27. [o] Ps. ciii. 20.

fleeing from an arm of flesh, and to assure the great Apostle of the Gentiles that he should escape the watery grave which humanly speaking threatened to terminate his arduous 'course[p].' Such are a few of the instances mentioned in Scripture in which angels have been and are employed in the service of man, and for the glory of GOD. But we are not to suppose that these instances represent the whole of their loving service; we may reasonably believe that under GOD they convey to us spiritual blessings in strengthening the weak and wavering will, in supporting us in difficult paths and trying circumstances of life, in inspiring us with hope when the future seems dark and frowning, and the present a fitting prelude to it, in urging the spirit to rise in grateful adoration when otherwise it would be hopelessly depressed and saddened with the ills and cares of life. They have "turn'd to help us in th' unequal fray" when we have been conscious of the presence of mighty spiritual foes, and have been "in heaviness through *manifold* temptations[q]." They are closely and intimately connected with the dispensations of GOD'S providence as they are evolved in the lives and experiences of the saints. O! let us not hold as some do that such beings have but a shadowy existence whose only sphere is the human imagination, and that belief in their existence is only entertained because it elevates the feelings of the good, and renders more serious those of the wicked

[p] Acts xii. 5—11; 1 Kings xix. 1—8; Acts xxvii. 21—26; 2 Tim. iv. 7.

[q] 1 Pet. i. 6.

and the worldly. Such theories derive no support or countenance from the Word of God. It teaches in a multitude of ways the truth and reality of an unseen world peopled by various orders of created intelligences, who again and again have been permitted to burst on the astonished vision of the best and holiest of mankind, and render to them all kinds of service. They fulfil the commands of their Lord as the evil spirits do those of theirs, and both classes of spirits are organised and disciplined as "principalities and powers[r]." It is an awful thought that, if "order is Heaven's first law," there is also that which answers to it in the abode of darkness, though widely different are the ends and purposes for which it exists in the two places. But happily we may believe that they who are for us are more than all that are against us. Were it otherwise Scripture would scarcely be as hopeful as it is concerning the final salvation of the faithful. With what confidence did our blessed Lord speak of the "legions[s]" whom He might have summoned to His assistance. We do not believe that the hosts at the command of the Evil One outnumber those of the King of Kings and Lord of Lords. We believe that the contrary is implied in numerous passages of Scripture. "Suddenly there was with the angel a *multitude* of the heavenly host[t]." "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be *thrones*, or *dominions*, or

[r] Ps. ciii. 20; St. Matt. xii. 24; Eph. iii. 10, vi. 12.
[s] St. Matt. xxvi. 53. [t] St. Luke ii. 13.

principalities, or *powers*: all things were created by Him, and for Him[u]." "*Thousand thousands* ministered unto Him, and *ten thousand times ten thousand* stood before Him[x]." Again, who are "the ninety and nine" in our Lord's Parable of the Lost Sheep who "went not astray[y]," if the lost 'one' represents the human race? If the lost "piece of silver[z]" represents fallen man, who are represented by the nine pieces not lost? Jacob, we read, trembled at the prospect of meeting with his brother, but in order that he might not be utterly cast down on account of the "four hundred men" that were coming out against him, GOD granted him the vision of the "two camps"—"Mahanaim"—and he exclaimed, "This is *God's host*[a]." We, too, may derive comfort and encouragement in meditating on the hosts who by day and by night, and in every part of the universe of GOD, do His holy bidding, and "encamp round about them that fear Him, and deliver them[b]." Not only do we find that they were with the servants of GOD when they "appeared[c]"—ὤφθη—unto them, that is, when they took a form in which they could be discerned by the bodily senses, but that they were as really present when they were not so discerned, as in the case of Elisha's servant who was not aware of their presence until in answer to his master's prayer "the Lord opened his eyes[d]." And as it was with the

[u] Col. i. 16. [x] Dan. vii. 10. [y] St. Matt. xviii. 12—14.
[z] St. Luke xv. 3—7, 8—10. [a] Gen. xxxii. 1—12.
[b] Ps. xxxiv. 7. [c] St. Luke i. 11.
[d] 2 Kings vi. 13—18. See Dr. Goulburn's 'Occasional

prophet and his servant so may we confidently believe it is with us,—"they that be with us are more than they that be with" our spiritual enemies. Our bodily eyes may be "holden[e]," so that we see them not as we see our fellow-men, but with the eye of faith we may still discern their presence. The dispensation has passed away under which they "appeared" objectively to the faithful, but speaking of the Christian's experience in all ages the writer of the Epistle to the Hebrews says, "Ye are come unto Mount Sion, ... and to an *innumerable company of angels*," or, according to the original, to "*myriads*" of angels[f]. It has been truly said that, "if Revelation had been silent respecting angels, reason would be a sufficient ground for our believing in their existence." Let us then beware of a Sadduceeism which would rob us of the comfort of a reasonable belief in their existence and ministrations. But we must not forget that there is another side in the employment of angels revealed to us in the Word of God which we have not yet dwelt upon, simply because our aim has been to treat of their service to our blessed Lord at the close of His Wilderness Temptation, and their ministrations to the faithful generally. There are many instances recorded in which these holy beings not only brought blessings to the faithful, but also condemnation and destruction on the wicked. They not only delivered "righteous" Lot,

Sermons,' Serm. xiv. *Christ wielding the Keys of Death, and of the World Unseen.*

[e] St. Luke xxiv. 16. [f] Heb. xii. 22.

but brought swift destruction on the cities of the Plain[g]. When David sinned an angel slew of his people no less than "seventy thousand men[h]." "The angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand[i]." An angel smote Herod when "he gave not GOD the glory[k]." "Angels" will be employed, our Lord said, in executing the final judgment on the ungodly[l]. We need not multiply instances of their bringing destruction swift and terrible on the wicked, as well as succouring, defending, and comforting the faithful. Enough has been said to show us that their office is one which should fill the hearts of the faithful with gratitude and love both to GOD and to them. But we have not by any means reviewed the whole of the teaching of Scripture in this important matter. It is plainly implied in Scripture that they are gifted with the power "to discern good and bad[m]," and we are told that St. Michael and his angels contended in behalf of the people of GOD with the devil and his angels. They are "fellow-servants" with the faithful, and so do not receive their worship. They are required to worship our blessed Lord in His Incarnate life "Who," in common with mankind in His humanity, "was made a little lower than the angels[n];" and yet He willed to receive their

[g] 2 Pet. ii. 6—9; Gen. xix. [h] 2 Sam. xxiv. 15—17. 2 Kings xix. 35. [k] Acts xii. 23. [l] St. Matt. xiii. 41, 42. [m] 2 Sam. xiv. 17. [n] Dan. x. 10—21, xii. 1; Jude 9; Rev. xii. 7, xix. 10, xxii. 9; Col. ii. 18; Heb. i. 6, ii. 6—11; Ps. viii. 4, 5.

ministration in the two great crises of His holy life in the Wilderness and in the garden [o]. In the latter instance, He is said to have been "*strengthened*" by the ministration of "an angel," as Daniel, the "man greatly beloved," tells us that he was [p]. Thus did our Lord, though sinless, put Himself on a level in the conditions of His humanity with the *adopted* sons of GOD, whom "He is not ashamed to call" His "brethren [q]." In St. Matthew's account of the Temptation, we find the words already quoted, "and behold angels came and διηκονοῦν—ministered—unto Him [r]." Now what this 'ministration' consisted in we are not able to say for certain, but it is reasonable to believe that these blessed spirits brought our Lord the food He needed after His forty days' fast. We may also believe that they brought Him supernatural support and comfort; coming directly from the presence of His Father, they may have been employed to confirm the words of approval spoken at His Baptism. As to the word διηκονοῦν from διακονέω, διακονεῖν signifies *to be an attendant on* any one, to serve at table, and so it comes to mean to supply with *food*. We have many instances of these uses of the word in the New Testament [s]. It is thus related to 'ministrare' in Latin. And so we find Bengel using the words of the angels ministering to our Lord, "allato cibo." We

[o] St. Matt. iv. 11. [p] St. Luke xxii. 43; Ps. cxxviii. 3; Dan. x. 19; St. Matt. iii. 17. [q] Heb. ii. 11. [r] St. Matt. iv. 11. [s] Ib. viii. 15, xxvii. 55; St. Luke viii. 3, xvii. 8, xxii. 27; St. John xii. 2; Acts vi. 2.

read, moreover, of an angel ministering to the disconsolate prophet, Elijah, in the Wilderness in this way: "And as he lay and slept under a juniper tree, behold, an *angel* touched him, and said unto him, Arise and *eat*. And he looked, and, behold, there was *a cake baken on the coals, and a cruse of water* at his head. And he did *eat and drink*, and laid him down again [t]." Krummacher has some thoughts on this incident in the prophet's life—not less striking than beautiful. One passage well worth quoting is as follows: "Elijah, apparently more asleep than awake, stretched out his hand, ate of the bread, drank of the water, and sank down again, weak and weary, and fell asleep. For that he fell asleep may be supposed from the angel's touching him a second time. We, however, should have thought that his surprise would have been so excited, and his thoughts so set in motion, as to have rendered it impossible for him to fall asleep again immediately. But here is no appearance of surprise expressed. He partakes of the refreshment, not as if he were lying in a desolate uninhabited wilderness, but as if he were at home in his own dwelling. If he was not in a half-awakened state, he must have been absorbed, like Mary Magdalene at her visit to the sepulchre, in higher thoughts. This is no unsupposable case; and, spiritually applied, it is a very common one. Persons of weak faith, and under spiritual temptation, may hear the word of consola-

[t] 1 Kings xix. 4—8.

tion, and receive it; but taking only a hasty draught of the living waters of promise, the enjoyment is soon gone again. It is however not without its use. If it effect nothing more, it serves to revive and confirm the persuasion, that He Who can thus cast a ray of comfort into the benighted soul, is able at any moment to send into it the full sunshine of peace. The sleep of Elijah serves also to remind us of those who are for the most part spiritually asleep, and have never yet been thoroughly awakened. They eat and drink, or, in other words, they hear much that is good, they read the Bible, and are regular in attending the worship of God; yet everything seems lost upon them, and not the smallest decided proof of spiritual life is discoverable in them. Yet let no one venture to say, before their course is ended, that such persons have eaten and drunken in vain. They may suddenly one day prove the contrary to your surprise. The food they have received may at unawares be found effectually to have nourished them. *Let all diligently use the means of grace*,"—and we would add as a passing comment on the whole of this remarkable passage,—let the servant of God as diligently and hopefully dispense them to His flock. Let us believe the blessed promise, "Cast thy bread upon the waters: for thou shalt find it after many days[u]." And if the labourer himself reap not of his toil another may, as our Lord said, "other men laboured, and ye are entered into their

[u] Eccl. xi. 1.

labours[x]." Happy will that servant[y] be who shall receive his Lord's commendation—"he hath done *what he could*[z]." He shall assuredly receive that still further proof of his Lord's approval—"Well done, thou good and faithful servant: enter thou into the joy of thy Lord[a]."

We conclude this chapter with Keble's beautiful lines about the bright and happy spirits whose existence and ministrations Scripture so wonderfully unfolds—

"Ye stars that round the Sun of righteousness
In *glorious order* roll,
With harps for ever strung, ready to bless
GOD for each rescued soul,
Ye eagle spirits, that build in light divine,
Oh! think of us to-day,
Faint warblers of this earth, that would combine
Our trembling notes with your accepted lay.

Nor less your lay of triumph greeted fair
Our Champion and your King,
In that first strife, whence Satan in despair
Sank down on scathèd wing:
Alone He fasted, and alone He fought;
But when His toils were o'er,
Ye to the sacred Hermit duteous brought
Banquet and hymn, your Eden's festal store."

[x] St. John iv. 38. [y] Is. xxxii. 20. [z] St. Mark xiv. 8.
[a] St. Matt. xxv. 21, 34.

CHAPTER IV.

Warnings and Encouragements of our Lord's Temptation.

WE propose to review in this chapter some of the warnings and also some of the encouragements which we derive from our blessed Lord's temptation, and to consider in a brief résumé the principal points brought forward in this connection in the preceding pages. We have also deferred until now one other point, the importance of which we have felt all along, but thought it might be briefly and conveniently treated in the present chapter. It is a truth which some minds find it impossible to take for granted, while others regard it as a thing which requires no confirmation. We refer to the subject of the *personality* of the Evil One. Some of the chief facts in this connection in the Gospels will be given without confining ourselves to the evidence in its favour contained in the Evangelists' accounts of our Lord's temptation. It will form a natural *preface*, so to speak, to the substance of this chapter. We do not propose to deal with the kindred subject of the origin of Evil in the abstract. Apart from the personality of the Evil One, such a study is too purely speculative. Hitherto, we have more or less

assumed the personality of the Tempter, and in this we think the language employed by the Evangelists in recording our Lord's temptation will be found to be our truest justification. Now as to the personality of the Tempter, we find that Scripture plainly teaches the existence of an *active* Author of Evil, and that he is described in a way which at once witnesses to his *personality* equally with his malignity. He is called "the *devil*," which means an '*accuser*' or enemy, "the devil, as a roaring lion, walketh about, seeking whom he may devour[a];" *Satan* or '*adversary*,' "Satan standing at his right hand to *resist* him[b];" the Evil Spirit[c], the prince of the devils, the god of this world, the prince of this world[d], and by a variety of other names which clearly set forth his personality and character, as that of an active and powerful enemy, and one who retains some of the most mysterious of his original qualities which, however, are employed in the effort of thwarting the will of GOD, and ruining man. Actions, too, are ascribed to him which can only be ascribed to one possessing a personal, individual existence[e]. He is said not only to be capable of being *resisted*, but also to '*resist*[f]' the servants of GOD. He is spoken of as "*the* accuser of the brethren[g]," in which capacity he appeared against Job[h]. He is spoken of as "a murderer," as "the father of lies[i]," as one who with his angels

[a] 1 Pet. v. 8. [b] Zech. iii. 1. [c] 1 Sam. xvi. 14.
[d] St. Matt. xii. 24; 2 Cor. iv. 4; St. John xiv. 30.
[e] 1 Pet. v. 8, 9; St. James iv. 7. [f] Zech. iii. 1.
[g] Rev. xii. 7—10. [h] Job i., ii. [i] St. John viii. 44.

fought against St. Michael and his angels [k], as one who "*stood up against* Israel, and provoked David to number [l]" the people, as "presenting *himself* before the Lord [m]," as being the recognised *chief* of the fallen angels, as *tempting* the children of God, as *contending* with an archangel, as one against whom Christians are warned, lest he "get an advantage [n]" over them, one who 'devises' evil, and works false miracles, "lying wonders [o]." The Apostle St. James says "the devils" are capable of a barren faith—they "believe and tremble [p]." Of the fallen angels with Satan as chief we read that God '*spared* [q]' them not when they rebelled against Him. "The *works* of the devil" are spoken of, and he himself is described as one who "*sinneth* from the beginning [r]." Our blessed Lord speaks of his "first estate [s]" as being in the truth, and in the Revelation he and his angels are spoken of as having been "cast out [t]" of heaven. He is represented in our Lord's parables as an enemy who strives to thwart the progress of the Gospel, "then cometh the Wicked One, and *catcheth away*" the seed of the Word [u]. A devout and learned writer commenting on this passage says, "let me observe further that Satan works (lest he should frighten us) imperceptibly and noiselessly, and by little and little, just as the birds carry away the seed corn. Say that

[k] Rev. xii. 7—9. [l] 1 Chron. xxi. 1. [m] Job ii. 1; St. Matt. xxv. 41; 1 Cor. vii. 5; Jude 9. [n] 2 Cor. ii. 11. [o] 2 Thess. ii. 9. [p] St. James ii. 19. [q] 2 Pet. ii. 4. [r] St. John viii. 44. [s] Jude 6. [t] Rev. xii. 7—9. [u] St. Matt. xiii. 4, 19; St. Luke viii. 12.

some serious impression has been made upon the hearts of the hearers by a solemn appeal to their consciences in a sermon. It is dissipated too often in the next hour by the slightest and most frivolous of agencies—a casual visit—the news of the day—a piece of gossip or tittle-tattle—mere birds of the air, but each of them carrying off a seed, until no seed remains. But these birds of the air dart to and fro at the bidding of 'the prince of the power of the air[x].'" Again our Lord represents the 'enemy' as not only "catching away" the seed of the word, but also at other times employed in "sowing tares among the wheat[y]." It is written "the devil *put into* the *heart* of Judas Iscariot, Simon's son, to *betray Him*[z]." And again, "Peter said, Ananias, why hath Satan *filled thine heart*, to lie to the Holy Ghost[a]?" And the Apostle St. Paul, writing to the Thessalonians, speaks of the Tempter, and expresses his anxiety concerning them in the words, "lest by some means *the Tempter* have *tempted* you, and our labour be in vain[b]." And he warns the Ephesians against "the *wiles* of the *devil*[c]." We note, further, that this great enemy is spoken of in the second chapter of Revelation as the persecutor of the Christians at Smyrna[d]—"behold, *the devil shall cast some of you into prison*, that ye may be tried." In agreement with this are our Lord's words of solemn warning to His Apostle—"Simon, Simon, behold, Satan

[x] Eph. ii. 2. [y] St. Matt. xiii. 19, 24—30. [z] St. John xiii. 2. [a] Acts v. 3. [b] 1 Thess. iii. 5. [c] Eph. vi. 11. [d] Rev. ii. 8—11.

asked to have you, that he might sift you as wheat [e]." Surely the evidence which we have now offered from the Holy Scriptures abundantly testifies to the *personality* of the Evil One, and yet it constitutes but a tithe of what might be produced from the Word of God. Every part of Scripture contributes its testimony to the truth that the great Enemy of God and man is no mere *influence*, or *impersonal* power, or the *principle of evil* in a fallen race, but an active, powerful, malignant, personal being. Indeed, we have the same kind of evidence in the main of the personality of Satan as we have of that of the Holy Spirit. Further, we read that when "the seventy returned again with joy" from their mission and said, "Lord, even the devils are subject unto us through Thy name," our Lord replied, "I beheld Satan as lightning fall from heaven [f]." These words are sometimes understood in a *narrower* sense than what they certainly appear to warrant. It is concluded by some that our Lord meant to convey to the minds of "the seventy" that He was thoroughly aware of their recent triumphs over the enemy, having followed them in spirit on their mission. It seems better, however, with Alford to take the *wider* view which really includes the other also, and is, that our Lord is representing the whole conflict with and defeat of the Power of Evil, from the moment when Satan was "cast out [g]" of heaven with the fallen angels until His own triumph, *and* is expressing His

[e] St. Luke xxii. 31, R.V. [f] St. Luke x. 17, 18.
[g] Rev. xii. 7—9.

glorious anticipations of the fulness and completeness of the *final* victory "over all the power of the enemy[h]." That the words contain a reference to the original fall of Satan we may readily believe, as our Lord upon another occasion spoke of that fall in the words, "He abode not in the truth[i]." The words, "I beheld Satan as lightning fall from heaven," may be understood then as capable of the following paraphrase: I am aware of your recent triumphs, *but not only so*, for while you were achieving them, they brought before Me a far more extended view of Satan's defeat, even from the moment when he was cast out of heaven until that point of time in the distant future when his defeat shall be for ever consummated[k]. The gradual development and ultimate result were present to our Lord's prophetic sight "compressed into a moment, and quickened into the rapidity of lightning." But not only was our Lord's view of the fall of Satan from first to last thus rapid "as lightning," but, as Alford says, "the brightness of the fallen Angel is thus set forth." And in the fourteenth chapter of Isaiah[l], we have a sublime prophecy, in which is described the triumph-song of earth at the overthrow of the proud and oppressive Babylon, and the amazement caused among the departed in Hades by the descent of the once-mighty king of the fallen city among them, such is the bold personification employed in the prophecy. And in this passage we read, "How art thou fallen from

[h] St. Luke x. 19. St. John viii. 44. [k] Rev. xii. 7—9, xx. 10. [l] Is. xiv. 4—23.

heaven, O Lucifer, son of the morning[m]!" to which Alford says our Lord's words about Satan's fall refer[n].

Again, if the twelfth chapter of Revelation[o] is studied in connection with the foregoing, we shall see that Scripture in every way testifies to the *personality* of the great enemy of God and man, called in numerous passages "the Tempter," that it clearly intimates the glory of his "first estate[p]," and sets forth his fall, his enmity to man issuing from it, and his complete ultimate overthrow; all which could not be written of an evil influence or principle, but is applicable only to a personal being. The Tempter has been confounded by some with the principle of evil in fallen man, but in the words, "this is your hour, *and* the power of darkness[q]," it has been truly said that "our Lord *distinguishes* between the power exercised over Him by men and that by the Evil One," therefore this principle of evil and the Tempter cannot be synonymous. In bringing forward the above evidence furnished by Scripture in support of Satan's personality, we have hitherto travelled outside the account of our Lord's Wilderness Temptation. It now remains for us to notice some points in that record which testify to the same truth. As before remarked, the definite, objective, and historical character of the record strongly supports the view that the Tempter was present in *bodily shape*, but even if present *as a spirit*, it is clear from the lan-

[m] Is. xiv. 12. [n] St. Luke x. 18. [o] Rev. xii. 7—10.
[p] Jude 6. [q] St. Luke xxii. 53.

guage employed by the Evangelists that he came to our Lord as a *personal* foe, unless we are prepared to deny personality to a spirit. The only real alternatives, therefore, to maintaining that he appeared in bodily shape or as a spirit, is either to regard the whole temptation as a *vision*, or to hold that it describes internal struggles and enticements with *nothing* objective about them. These alternatives we are unable to accept for the following reasons, — *First*, because it is clear from our Lord's reply to Satan in the recorded first temptation that He condescended to undergo the ordeal as 'man,' and *our* temptations cannot be resolved into mere *visions*, therefore our Lord being tempted "like as we are[r]," *His* ordeal could have been no mere *vision*. *Secondly*, we cannot accept the theory that His Temptation was by means of *internal* struggles and allurements, inasmuch as such a theory is opposed to the sinlessness of His nature. And *thirdly*, we are not able to accept these theories of His Temptation, because the records of the Evangelists speak of the presence throughout the three-fold temptation of a personal tempter and, as we believe, in bodily shape. We may remark in passing that a decision of the second Council of Nice was to the effect that even angels were not purely immaterial, but have bodies of a finer mould than those of men. However this may be, the words, "the Tempter came to Him," "the Devil taketh Him," and "he set Him on the pinnacle of the

[r] Heb. iv. 15.

temple," and especially the words, "if Thou wilt fall down and worship me," "then the Devil leaveth Him[s]," and, indeed, the narrative as a whole conveys a decided impression that the Tempter was *personally present in bodily shape*. Besides, if we say that the words προσελθὼν and ἀφίησιν do not imply a *personal* presence and exit, how can we explain the words ἄγγελοι προσῆλθον. Were not the angels, who "came and ministered to Him[t]" at the close of His Temptation, *personally* present? With regard to the Tempter, some have gone to the length of denying altogether the presence of the Evil One and taught that the Tempter was *human*, "either the high-priest or one of the Sanhedrin!" Stier says that probably he assumed a human form the first time, and the second time showed himself as an angel of light. It is, perhaps, worthy of remark in reference to such transformation that we only read of the Tempter leaving our Lord once during the ordeal, and that was at the *close* of it[u]. Another writer has said, "we know not in what shape the devil appeared. Whether as a way-worn pilgrim; or as a hermit from one of the caves around; or in demon form, as a prince of darkness; or in the guise of a heavenly visitant—an angel of light[x]." And Bengel thinks that he may have come as a Scribe from our Lord's thrice quoting Scripture! Such a subject affords ample room for speculation, but the language of the Evangelists does not give

[s] St. Matt. iv. 3, 5, 8, 9, 11. [t] Ib. ver. 3, 11.
[u] St. Matt. iv. 11. [x] 2 Cor. xi. 14.

the slightest clue to the *particular* shape he assumed on the occasion. It is enough to know that he was present personally, and in some bodily form, and that he was the assailant in the three-fold attack made upon our blessed Lord in the Wilderness. With regard to the warnings and encouragements connected with our Lord's Temptation we would observe in the first place that we have the same enemy to deal with, that our blessed Lord's temptation in its inner character is representative of those assaults which the Evil One has ever made upon man, that his power is no less in one respect now than it was then, but on the contrary, much greater, since he must have acquired a greater knowledge of the weaknesses of human nature, and that by reason of the hosts of evil spirits which everywhere do his bidding, he is virtually although not actually omnipresent. He is "the prince of the power of the air[y]," and "the air is everywhere; so that a bird cannot fly to the pinnacle of the temple, nor hide itself in the hollow of a decayed oak, without encountering it; and Satan's power is, by means of his satellites, universally diffused through the moral atmosphere." He attacks mankind in a vast variety of ways, and the very word '*temptation*,' so far as he is concerned in it, must ever be understood *in malam partem*. Neither age, nor circumstances, nor place, afford any safeguard against his attacks. Many such *warnings* appear on the very surface of our Lord's temptation. The

[y] Eph. ii. 2.

glorification of His baptism was 'immediately[z]' followed by His entrance into the Wilderness of Temptation, and how often in our experience are spiritual privileges quickly followed by spiritual conflicts. In the one we may put our armour on, in the other we are called upon to make trial of it. Our Lord was assailed throughout the forty days of His Wilderness sojourn, and thrice the Evil One attacked Him at the close of it[a]. And we, too, must never think, because we have successfully resisted Temptation at any particular time, that it will not return either in the same or in another form. Our Lord was exposed to the whole cycle of human temptations, and our trials will not always be the same in kind or severity. At different ages, under different circumstances, and in different places, we may expect to be tried by different temptations. And if in the experience of some souls they do not greatly vary in *kind*, they are almost certain to do so in *severity*. As we are differently constituted so, too, we are differently tried. One person's besetment is self-indulgence in one or other of its manifold forms. Another's danger is a tendency to forget or neglect the most sacred duties of life through becoming absorbed, perhaps, in the secular concerns of his position or circumstances. And others have to wage a hard and stern warfare against covetousness or pride. They "know what manner of spirit they are of[b]," and it is a source of real grief to them in their daily

[z] St. Mark i. 12. St. Matt. iv. 1—11.

[a] Ib. i. 13; St. Luke iv. 2, 3—13;

[b] St. Luke ix. 55.

walk, so much so that they honestly seek opportunities of crushing the evil tendencies of their nature. And who will say that these temptations are not real and pressing? But they do not represent the only kinds of assaults by which the Evil One seeks to ruin the souls of men. To say nothing of grosser forms of temptation, are there not such things in the spiritual experience of the children of GOD as temptations to self-seeking in a multitude of forms, to repeated indulgence in foolish and sinful thoughts, to an unrestrained imagination, to misspend time and means, to leave duties more or less pressing unfulfilled, to lose sight of the future, and to ignore the claims of the very present present, in useless brooding over their revocable past? More, are there not such evil tendencies and habits as soul-wanderings in the exercises of devotion, at the family altar, in the closet, as well as in "the house of prayer[c]," as neglect of the means of grace from trifling causes, and such as might often be avoided with the exercise of a little care or forethought? Are there not such things as temptations to let slip precious opportunities of doing or getting good, which may result in the injury not only of one's own soul, but also of the souls of others, temptations to the common sin, but no less injurious because *so* common, of unguardedness of speech, to lightly esteem the obligation of our promises, a thing which even the Christian teacher sometimes thinks unblameable, and many other similar temptations?

[c] St. Matt. xxi. 13.

Again, we must beware of a mistake often made, that, because our temptations may be different in kind or not so pressing at one time as at another, or under different circumstances, such an experience is an infallible sign that we are about to be left unmolested by the Enemy. It may only mean after all that he has changed his position, and will attack us in another quarter. We must not ever think in this life that we are in a position to put off our armour, or to forego such safeguards against the Enemy's attack as watchfulness, prayer, and self-discipline. It will behove us to stand prepared for his coming, lest he "should get an advantage of us." And we must endeavour not to be "ignorant of his devices [d]." We may thankfully bear in mind that the worst temptation in itself is not sin, but it will be well to remember that it is no good sign if the thought of it does not pain us, for to one who hates sin any temptation to it must ever be painful. To take but one example, have we never known what it is to feel pained on account of the temptation to indulge in sinful thoughts, perhaps they have been hard thoughts of GOD? Would it have been a good sign if such a temptation had not caused us real pain? And yet we know that even this temptation does not become sin so long as it is firmly resisted, but to yield to it in the least degree *is* sinful. That our thoughts may be sinful in other ways Scripture plainly testifies, and not only Scripture, for our own hearts condemn us

[d] 2 Cor. ii. 11.

in the matter. We are warned that "the *thought* of *foolishness* is sin [e]," and of mankind in its infancy it is written, "GOD saw that the wickedness of man was great in the earth, and that every imagination of the *thoughts* of his heart was only evil continually [f]." And our Lord mentioned "evil thoughts" first in the catalogue of evil things, which "come from within, and defile the man [g]," doubtless because they lie at the very root of the other sins He enumerated. They are the hidden springs of evil, and if the river is polluted at its source its waters are not likely to run pure. Therefore the prophet not only calls upon the wicked man to forsake his way, but also "the unrighteous man his *thoughts* [h]." And not only does the *Collect for the second Sunday in Lent* put into our mouths the prayer, that we might be "defended from all evil *thoughts* which assault and hurt the soul," but in the opening Collect of our beautiful Communion Service, we also pray,—"Cleanse the *thoughts* of our hearts by the inspiration of Thy Holy Spirit." How suitable is such a prayer at the commencement of such a service! Besides, is it not clear, inasmuch as our Lord implies that nearly all other sins have their spring in "evil thoughts," that there is a certain deliberateness in the sins to which they give rise. How necessary it is then that we should earnestly pray that these springs of evil may be dried up within us! And when we are tempted to commit this sin is it not well that we

[e] Prov. xxiv. 9. [f] Gen. vi. 5, viii. 21. [g] St. Matt. xv. 18—20; St. Mark vii. 20—23. [h] Is. lv. 7.

should offer the temptation a vigorous resistance? But, it may be, our special temptations do not wholly lie in this direction. We are, perhaps, fully aware of the danger of "evil thoughts," and endeavour to resist their first incoming into our hearts. But we are seldom as successful as we desire to be in so important a matter. The Evil One assails us in so many ways, and by so many means. He tempts us to simply *distrust* GOD, His Word, His wisdom, His providence. He would have us look upon straightened circumstances, positions of difficul y, the lack of comforts which other persons enjoy, the temporary absence or the loss of friends, some exclusion from the society of congenial minds or the cessation of pleasant intercourse with our fellow-men, or some sojourn in the desolate Wilderness by reason of sickness, as evidence that GOD has forgotten us, or that we are not His children, and He is not "Our Father[i]." He would have us think more of *our needs* than of *God's will*. He suggests another way out of our difficulties than the way of obedience, or that we have endured the privations of life long enough, and should now seek other means than GOD approves, of relieving our needs, that we should not wait on GOD for the supply of them, that we should use the power, put into our hands for other purposes, to further lower or even more unworthy ends, that we should not live as children dependent upon a Heavenly Father, but that we should doubt GOD'S power to supply us in the Wilderness with the

[i] St. Matt. vi. 9; St. Luke xi. 2; Rom. xii. 5, viii. 16.

food needful for our sustenance. The Evil One often tempts us to go before God by acts of self-will, to choose the lower before the higher, the things of time rather than things of eternity, to believe that God is *tied to means*, and to *distrust* Him in the apparent absence of them, to think that He cannot do what He wills, how and when He wills, to endeavour to satisfy the hunger of the soul with earthly food, to enter upon great undertakings or to use the most sacred means of grace, without special preparation, to ignore the needful discipline of life, and yet expect to be fitted for a higher and holier life! These are experiences which chiefly belong to the same class as the *first* temptation by which our blessed Lord was assailed in the Wilderness. And in one or more of these ways most men are tempted. It is true that the first of our Lord's Wilderness temptations represents that whole class of temptations which are addressed to the sensual appetite, but if we carefully consider the fact, purposes, and privations of His Wilderness seclusion, we shall see that the above forms of temptation do belong to the class of which the *first* temptation is the representative. Charnock well says: "when a thing is not needful, a man cannot properly be said to want it; when it is needful a good man shall not be without it. . . . . Will God reach out His care to beasts, and deny it to His children? What would you judge of that father, who should feed his servants and starve his sons[k]?"

[k] Ps. xxxviii. 3, civ. 21, 27, 28; St. Matt. vii. 7—11; St. Luke xv. 17—24.

And with reference to our Lord's own words[l] he observes in his quaint style,—"If GOD takes care of the hairs, the ornamental superfluities, why should we doubt His care of our necessary supply? If He be the guardian of our hairs which fall off without our sense of their departure, shall He be careless of us when we are at a pinch for our *all?*" Again, "to trust GOD when our warehouses and bags are full, and our table spread, is no hard thing; but to trust Him, when our purses are empty, but a handful of meal and a cruse of oil left, and all ways of relief stopped, herein lies the wisdom of a Christian's grace. Yet *none are exempted from this duty; all are bound to acknowledge their trust in Him by the daily prayer for daily bread*[m]; even those who have it in their cupboards, as well as those that want it; the greatest prince, as well as the meanest beggar . . . . . we should therefore repose ourselves in GOD in a desert, as well as in cities. . . . . His providence is but a servant to His truth."

> "Ask not *how*, but trust Him still,
> Ask not *when*, but wait His will;
> Simply on His *word* rely:
> *God shall all your need supply* [n]."

When, therefore, we are exposed to the temptation to *distrust* GOD directly or indirectly, let us remember our blessed Lord was tempted in like manner, and has taught us by His holy example how to meet and

[l] St. Matt. x. 30; St. Luke xii. 7. [m] St. Matt. vi. 11; St. Luke xi. 3; Job xxiii. 12; Prov. xxx. 8. [n] Phil. iv. 19.

overcome the temptation,—"It is written, man shall not live by *bread alone*, but by *every word* that proceedeth out of the mouth of GOD[o]." "The *needy* shall not *alway* be forgotten: the *expectation* of the *poor* shall not perish *for ever*[p]." "My soul, wait thou only upon *God;* for my *expectation* is from HIM[q]."

But, it may be, our temptations are of a higher and more subtle kind; they are not of that numerous class which appeal to the sensual appetite, we have risen above those trials. So far all is well. We trust GOD for the supply of our temporal needs. We are willing to wait even in circumstances of difficulty for what He may send us, and we are willing that He should send it in the way He sees best. *It is well.* But do we *secretly* feel that we can afford to have this quiet confidence, because in the sight of a holy GOD we think we deserve more than our neighbour at His hands? Or are we ever tempted to think that having this faith we may become self-satisfied and perhaps make a show of it? Or, because we can trust GOD in one direction, do we ever think that we may safely *presume* upon His promises in another; or, because GOD has promised us certain blessings, we may on that account put His word of promise to the *test* by making light of spiritual danger, from which only His special or direct intervention

[o] St. Matt. iv. 4. [p] Ps. ix. 18.

[q] Ib. lxii. 5. "The sacrifice of self is the highest and holiest offering that GOD can receive."—Dean Stanley's *Jewish Church*, vol. i. p. 43.

can extricate us? Because He has promised that "it shall be well" with "the righteous[r]," do we think that in our temporal or spiritual concerns we may venture to forego the exercise of ordinary prudence, or cease from personal effort, or neglect the means He has placed within our reach of honestly and wisely obtaining the things we need? Are we tempted to believe that, however we act, He will not always withhold from us His blessing, or that if we sin greatly He will chastise us lightly? Some even think that they may tempt His patience and forbearance by the wilful commission of little acts of wrong-doing, or by the greater sins of neglecting the means of grace and frequenting places of great temptation. But how can we expect to be able to "sow the wind" and yet not "reap the whirlwind[s]?" Is it reasonable to think that GOD will sustain our spiritual life while we willingly neglect the *means* which He has provided for its sustenance? Do we look for GOD to reveal Himself more plainly while we refuse to act agreeably to the revelation which He has already made? Do we indulge the hope that He will preserve us from sin and danger upon other conditions than those He has already laid down? Are we willing to part with our 'birthright' and yet expect the 'blessing' attached to it[t]? Should we not remember that to *unwillingly* do that which we know to be right in the sight of GOD is no more evidence of a true faith than to *willingly* do that which

[r] Is. iii. 10. [s] Hos. viii. 7. [t] Gen. xxv. 31—34, xxvii. 27—29, 33, 36; Heb. xii. 16, 17.

we know to be wrong? Are we tempted to slight the *greatest means of grace* in the spiritual life, and to rest satisfied with a mere religion of *feeling*? Are we ever tempted to think that, because the best of things are sometimes put to the worst of uses, their right use may be discontinued, forgetting that Satan not only quoted the *Word of God* for *his own* purposes, but also misrepresented its meaning, when he tempted our Lord on the Temple-pinnacle, and yet our Lord did not forbear to quote it 'again' and 'again' afterwards[u]? More, do we in the exercises of charity or religion seek *our own* glory[x] or temporal advantage? Our Lord was tempted to cast Himself down from the pinnacle of the Temple that the Jews might believe in His Messiahship, but He recognised throughout His earthly life that there was a point beyond which His revelation of Himself, and also His elucidation and proclamation of the Word of GOD, could not go. And so He not only refused to "cast Himself down" from the pinnacle of the Temple, but also often taught in a form which required those who would understand His meaning to dig for it beneath the surface, a form by which only they who loved the truth, and would not stop short of earnest efforts to gain a more perfect knowledge of it, might find this "pearl of great price[y]!" Are *we* never tempted to unduly thrust ourselves forward; to forego self-restraint in spiritual matters, when such is obviously our duty; to forget that GOD

[u] St. Matt. iv. 7. [x] 1 Cor. xiii. 5, x. 24; St. John viii. 50. [y] St. Matt. xiii. 46.

has *His* times and seasons in which He will enable us to do His work, if we are faithful and patient? How seasonable at such times is the following advice and warning: "Do not *presume* to lead GOD, but be led by Him: 'tis our safety to follow Him; 'tis our sin and danger to presume to be His directors. We may lose ourselves when we are our own blind guides, and fall into a ditch; but when we follow GOD, He hath wisdom to foresee the precipices we may stumble into, and goodness to divert us from them." Is it a rare temptation to *presume* upon the mercy of GOD by glibly quoting passages of His Holy Word without any sincere desire to realise their true force, or real applicability to *ourselves?* Do we never think that we may shew our confidence in GOD'S care and goodness by temporarily leaving the plain path of duty? Are we never tempted to wish that some *positive* command which does not fit in comfortably with what we are pleased to call "our views," or worse still with our convenience, were a *negative* one? When we find it said, "Do this in remembrance of Me," do we never feel that it would be more in keeping with our desires, certainly with our practice, if we could safely read a '*not*' into it? In these, and in how many other forms of temptation, have we not need to pray: "Keep back Thy servant from *presumptuous* sins; let them not have dominion over me[z]." "When we go out of GOD'S way, we go out of GOD'S protection." "To be off the line of

[z] Ps. xix. 13.

truth is to be off the line of blessing." Not to do what GOD commands is the sure way to forfeit what He has promised. Does not our blessed Lord's temptation on the Temple-pinnacle warn us not to listen to those who "handle the Word of GOD deceitfully [a]," to "beware" of those who "come in sheep's clothing, but inwardly are ravening wolves [b]?" When, therefore, we are tempted in any of these ways to presume upon the goodness of GOD,—to unbelievingly put His word to the proof, or "to think of ourselves" in any way "more highly than we ought to think [c]," let us recall our Lord's Temptation on the Temple-pinnacle, and brace ourselves to meet the Enemy's attack as He met it. Let us take up the weapon He wielded: "It is written, Thou shalt not *tempt* the Lord thy GOD [d]." With these words our Lord overcame the temptation in "the holy city [e]," as St. Matthew says, who wrote for Jews,—in "Jerusalem," as St. Luke says [f], who wrote specially for the Gentiles. But, again, perhaps we are not tempted to *distrust* the goodness, wisdom, or power of GOD, or to *presume* upon them, but do we never think that we may serve GOD and yet eagerly pursue such gains and pleasures as are essentially worldly? Have we never given time, strength, and means to the *world's* service, not in order to better it, but that we may acquire possession of its emoluments, forgetting that "the world passeth away, and the lust thereof [g]?"

[a] 2 Cor. iv. 2. [b] St. Matt. vii. 15. [c] Rom. xii. 3.
[d] St. Matt. iv. 7. [e] Ib. iv. 5, xxvii. 53; Is. xlviii. 2.
[f] St. Luke iv. 9. [g] 1 John ii. 17.

Are we never tempted to sacrifice true peace in the pursuit of outward prosperity? Do we not sometimes think that the poet's words contain a precept '*too strict* to be practicable in a world of sin,' of severe competition, hard toil, and wasting oppression?—

> "Bear a lily in thy hand;
> Gates of brass cannot withstand
> One touch of that magic wand."

Some will even go so far as to say that after all there can be no great harm in committing a "little sin" for some temporal gain or advantage. They do not hesitate to affirm that it would be better to fight the world with '*its own* weapons' than with those which the *world* would have us believe are useless. Nothing is more foolish than the attempt to serve GOD a little and the world a little, or to serve GOD from base and sordid motives, or to be on good terms with GOD and His enemies. We cannot forget that it is written that "the friendship of the world is enmity with GOD[h]." Do we sometimes wish to be Christians, and yet covet "the well-watered plains[i]" of this world, anxious only to find an "abiding city[k]" here and not to trouble ourselves about *the* one "which is to come?" Are we ever tempted to utter those words of another, the meaning of which is often only too evident, "he is too good for this world," or do our lives testify that *we* are afraid of being "too

[h] St. James iv. 4. [i] Gen. xiii. 10, 11. [k] Heb. xiii. 14, R.V.

good" for it? None can ever take Satan's bribes, and yet not be caught in his snares, or serve him a *little* for the wages he offers, and yet be faithful in the service of GOD, and our own consciences tell us what the end of the former service will inevitably be. Do we ever think for a moment that GOD will be served by sinful or unworthy means? Now the above and many other temptations are but specimens of Satan's third and last temptation of our Lord in the Wilderness. It was in its essential character worldly and an appeal to *covetousness*. Satan required as the price of his offer that our Lord should give to him what is ever due to GOD only, and what GOD claims as His own inalienable right. "All these things"—the kingdoms of the world, and the glory of them—"will I give Thee, if Thou wilt fall down and worship me[l]." But what was our Lord's reply? "Get thee hence, Satan: for it is written, Thou shalt *worship the Lord thy God*, and Him *only* shalt thou *serve*[m]." And even Seneca tells us that to serve GOD is to reign—"*Deo servare est regnare*." More, our Lord subsequently said, it may be with reference to this third temptation: "What is a man profited, if he shall gain *the whole world*, and lose his own *soul*[n]?" Again, "Thou shalt love the Lord thy GOD with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind[o]." The temptation of the world passed before our Lord "*in a moment of time*[p]"

[l] St. Matt. iv. 8, 9. [m] Ib. ver. 10. [n] Ib. xvi. 26.
[o] St. Luke x. 27. [p] Ib. iv. 5.

however we may understand the phrase, and the Tempter was finally repelled. And do we not read, "the triumphing of the wicked is short, and the joy of the hypocrite but for a moment[q]?" "Surely thou didst set them in slippery places: thou castest them down into destruction. How are they brought into desolation, as in a moment[r]!" But not only do the glory and power of the wicked thus swiftly and surely vanish away, the Apostle represents the afflictions of the faithful compared with their everlasting reward, as equally transitory,—"our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are *seen*, but at the things which are *not seen:* for the things which are seen are *temporal;* but the things which are not seen are *eternal*[s]." Further, he speaks of the last great change through which the faithful shall pass, when "the corruptible shall put on incorruption, and the mortal immortality," as also accomplished "*in a moment*, in the twinkling of an eye, at the last trump[t]." If, then, the glory of the world, the triumphing of the wicked, and the affliction of the righteous are thus destined to pass away, should we not remember that although amid the world's tumult it is not an easy thing to hear the Heavenly Voice which says to us, "This is the way, walk ye in it[u]," yet—

[q] Job xx. 5. [r] Ps. lxxiii. 18, 19. [s] 2 Cor. iv. 17, 18.
[t] 1 Cor. xv. 52—54. [u] Is. xxx. 21.

"more retired
Behind the busy scene, the man of GOD
Listens, should he perchance of GOD'S own voice
Distinguish the faint undersound, and waits
On watch to see whate'er His hand will do."

Shall we not thus 'listen' to 'GOD'S voice,' and 'watch' for the beckoning of a pierced 'Hand,' until we see what that Hand will 'do' for us in strengthening us for life's warfare, and in conferring upon us heavenly blessings; so shall we be prepared for the temptations of life, and the assaults of the Evil One? Shall we not put away from us the allurements with which the Tempter would seduce us from obedience and faith as "lying vanities," to observe which would be to "forsake our own mercy [x]?" Shall we not beware of the terrible loss of moral power and spiritual influence which results from the world being able to say of professing Christians as of its own votaries, "every man has his price?" Shall we not remember that GOD will not suffer any other to *share* in His glory and worship, and that it behoves us to seek the "narrow way [y]," knowing that it is written, "such as *turn aside* unto their *crooked ways*, the Lord shall lead forth with the *workers of iniquity* [z]," and the ways of sin are always 'crooked,' and lead but to "the gates of death" and "destruction [a]." More, let us remember that not only has our Lord warned us that "the things which defile a man come from within, from the *heart* [b]," but that the wise man also

[x] Jonah ii. 8. [y] St. Matt. vii. 14. [z] Ps. cxxv. 5.
[a] Ib. ix. 13; St. Matt. vii. 13. [b] St. Matt. xv. 18—20; St. Mark vii. 20—23.

says, "Keep thy heart with *all diligence;* for out of it are the *issues of life* [c]." And what shall we say of the dangers of becoming absorbed in the pursuit of wealth? Is it not true that "a life of money-getting is a life of care; from the first there is often a fearful anticipation of loss, in various ways, to depress and unsettle the mind, till a man finds that he can think about nothing else?" Should we then lightly become absorbed in such pursuits? Let us take care that we make not money-getting the end and aim of our existence. Rather than that we should set our affection on things above, that where our treasure is, there our hearts may be also [d]. What more thorough-going slave of the world can there be than the man who gives up his time, his energies of mind and body, and his whole thoughts by night and by day, to the one object of "heaping up riches," and yet all the while, "knows not who shall gather them [e]," nor cares that—

> "gold is to corruption close allied,
> And borders on decay [f]?"

If then we are in danger of being fascinated by the glitter of perishing riches, may we not find help and sympathy in Him Who was tempted with the offer of "the kingdoms of the world, and the glory of them [g]," and Who overcame the temptation? But not only did He refuse the riches, power, and glory of the world, He "emptied Himself [h]" of glory the world knows nothing of, which it could not bestow

[c] Prov. iv. 23. [d] St. Matt. vi. 19—23. [e] Ps. xxxix. 6.
[f] St. James v. 1—6. [g] St. Matt. iv. 8. [h] Phil. ii. 7.

or take away. "Ye know the grace of our Lord Jesus Christ," says the Apostle, "that though He was *rich*, yet for your sakes He became *poor*, that *ye* through *His poverty* might be *rich*[i]." May we not now draw from the Fountain of that Infinite Grace not only the assurance that He will not fail us in our time of need, but also the strength we need to enable us to meet and overcome every temptation? Because He is now for ever glorified and sitting "on the right hand of the Majesty on high[k]," has He ceased to sympathize with His tempted followers? Do we think of Him as One Who might sympathize with us in our trials and struggles, if He were still as He once was, subject to our trials, and an inhabitant of despised Nazareth?

Do we think that "when He ascended up on High," and "led captivity captive[l]," He left behind Him all the memories of those thirty years spent in a lowly village home? If so, how is it we find that when He appeared in glory to Saul on his way to Damascus, He regarded the persecutor's shafts as aimed against Himself, and in answer to the question, "Who art Thou, Lord?" replied, "I am Jesus of *Nazareth*, whom thou persecutest[m]?" Will not He Who in "the days of His flesh" regarded so favourably the widow's "two mites[n]," which she gave to the service of GOD, Who bestowed on another the praise, "She hath done what she could[o]," Who said to the penitent

[i] 2 Cor. viii. 9. [k] Heb. i. 3. [l] Eph. iv. 8. [m] Acts xxii. 4—8. [n] St. Luke xxi. 1—4. [o] St. Mark xiv. 3—9.

sinner, "Neither do I condemn thee, go, and sin no more[p]," and Who, in the hour of His own bitter agony, excused His sleeping disciples, saying, "the spirit indeed is willing, but the flesh is weak[q]"—will not *He* feel for the weak and sympathize with the tempted, who now try to do His Will, though they often to their own deep sorrow fail in their efforts? Or, shall we think that the prayer which an old saint often used, "Qui me plasmasti, miserere mei"—"Thou Who hast moulded and formed me, have compassion on me[r]"—could ever be offered up in vain[s]? "Lord, Thou hast *heard* the desire of the *humble:* Thou wilt prepare their heart, Thou wilt cause Thine ear to hear[t]." "Though I walk in the *midst* of trouble, Thou wilt *revive* me: Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall *save me*[u]." Again, let us remember in connection with our Lord's sympathy with the tempted that He met the Tempter as Man, and as Man triumphed over him, while His victory was achieved also *for* man. He has taught us by His own *example* how to resist the Evil One. It is Christlike to resist him. Satan is "the prince of this world[x]," but our blessed Lord is "the Captain of our *salvation*[y]." Satan is the "strong" one, but our Lord is the One "stronger than he," and He upon Whom our "help" is "laid[z]." He vanquished

[p] St. John viii. 1—11. [q] St. Matt. xxvi. 41.
[r] Is. xlvi. 4. [s] Cf. *Collect for Ash Wednesday.*
[t] Ps. x. 17. [u] Ib. cxxxviii. 7. [x] St. John xiv. 30.
[y] Heb. ii. 10. [z] St. Luke xi. 21, 22; Ps. lxxxix. 19.

the Tempter as Man, and now it remains for us to follow up His victory. His triumph is the pledge of ours and of all who trust in Him, and who use the means which He has provided for carrying on the same warfare. And no difficulty we may meet with in the wonderful history of His Temptation must be allowed for one moment to cloud in our minds its deep and significant *reality*. It was 'for us,' and in order that He might know by *actual experience* the force and subtlety of our spiritual enemies, and so be "able to succour them that are tempted[a]." It was 'for us,' that He might "leave us an *example*[b]" how to resist the same enemies. It was no mere *semblance* of a contest between the Saviour of mankind and the great Enemy of GOD and man. It was a contest upon the result of which depended every subsequent defeat or victory of the powers of darkness. Our blessed Lord was completely victorious. He was as *absolutely sinless* at the end of the dreadful ordeal as He was at the commencement of it, or at the very moment when the Eternal Father testified from heaven at His baptism: "This is My beloved Son, in Whom I am well pleased[c]." In the Temptation it was "as if this great Champion of mankind had a quiver in the Old Testament, containing a sheaf of arrows, one of which was suited to every emergency, and as if, at each attack made upon Him, He drew an arrow from the quiver, and sent it into

[a] Heb. ii. 18. [b] St. John xiii. 15; 1 Pet. ii. 21. [c] St. Matt. iii. 17.

the heart of the Tempter. Here is Scripture then furnishing implements to meet temptation of all kinds — temptations of appetite, of presumption, of ambition,—temptations to which the poor, the spiritual, the rich," and, we may add, those who are tempted to forget the Will of GOD, and the service of GOD, "are severally exposed." Following the order laid down by the first Evangelist, we see that our blessed Lord was assailed by temptations which fall into the three great classes enumerated by St. John—"the lust of the flesh, the pride of life, the lust of the eyes [d]"—and which represent the three-fold enemy of man—"the flesh, the devil, and the world." He was attacked in body, spirit, and soul. Moreover, our Lord's Wilderness ordeal answers to the three phases of temptation which brought about the Fall. We read that before Eve took of the forbidden fruit she saw that it "was good for food [e]," "a tree to be desired to make one wise," and "pleasant to the eyes." The *sinlessness* of our blessed Lord constitutes an essential part of the faith, and although, if He had not actually possessed it, we could not in any degree conceive of His being able to offer any sacrifice for sin, much less that Sacrifice which is for ever 'perfected [f],' nor make atonement between GOD and man, yet there may be absolute *sinlessness* where there is not absolute *impeccability*. By maintaining the former we acknowledge but His due, by maintaining the latter we *detract* from the unique merits of His Victory.

[d] 1 John ii. 16. [e] Gen. iii. 6. [f] Heb. ix. 26, x. 14.

To say that our blessed Lord met the Tempter as Man and yet to affirm that He fought under conditions as to the *result* of the Temptation entirely different from those under which we are exposed to temptation, is to rob us of no little comfort in the hour of our own fierce warfare with sin and Satan. And while we would *most sincerely* disclaim the least desire to say anything upon so mysterious and sacred a subject which might wound the loving devotion of the lowliest disciple of our blessed Lord, yet we do not think that we should more truly 'honour' Him, or better serve His holy cause by maintaining His absolute *impeccability*. As to the bearing upon the Incarnation of "what might have been the result" of His Temptation in such a case, we do not propose to say anything. It is enough for us to know that Holy Scripture teaches in numerous and most important passages, that He "*suffered* being tempted" in order that He might be "*able* to succour them that are tempted [g];" that "we have an High Priest *Who can be touched* with the feeling of *our* infirmities" inasmuch as He "was in *all points tempted like as we are*, yet without sin [h];" that "though He were a Son, yet learned He obedience by the things which He suffered [i];" that "He is not ashamed to call us *brethren* [k];" that in His human nature He "was made a little *lower* than the *angels* for the suffering of death,—that He should taste death for every man [l]," although in His exaltation to "the right

[g] Heb. ii. 18. [h] Ib. iv. 15. [i] Ib. v. 8. [k] Ib. ii. 11. [l] Ps. viii. 5; Heb. ii. 9.

hand of the Majesty on high," He is "made so much *better* than the *angels*[m]." And as we may conclude from the fact that certain of "the angels kept not their first estate[n]" but "sinned," that we may not attribute *impeccability* to "the nature of angels[o]," so, neither may we attribute it to that nature in assuming which our Lord "was made a little lower than the angels[p]." Surely such a view as is herein set forth of the conditions under which our blessed Lord met and vanquished the Tempter is more likely to afford comfort and encouragement to each succeeding generation, struggling with its own peculiar forms of temptation, as well as to the individual soul in the trials of its own spiritual life, than the view that our Lord was absolutely impeccable. Can we be otherwise than strengthened in our own conflict with sin and temptation, when we look down the long dark vista of past ages and our gaze is fixed on One Who, wearing our human form, was engaged in a like conflict with the power of darkness, and Who although fighting under conditions common to our nature, apart from His sinless birth, yet came out of the conflict "more than Conqueror[q]?" In the confidence which such a victory begets "the weakest as well as the most towering Christian" may well rejoice, not that he "is sufficient of himself[r]," but that he has an all-sufficient Saviour, One Who knows from actual personal ex-

[m] Heb. i. 3, 4. [n] Jude 6. [o] 2 Pet. ii. 4; Heb. ii. 16.
[p] Heb. ii. 9. [q] Rom. viii. 37. See *Appendices*, Note E.
[r] 2 Cor. ii. 16, iii. 5.

perience the utmost force and subtlety of temptation, and the sufferings and weakness of human nature when exposed to it. Moreover, our blessed Lord "was manifested, that He might destroy the works of the devil[s]." This He began to do when He overthrew the Tempter in the Wilderness, but the work, so far as He was concerned, was not completed until He exclaimed on the Cross—"It is finished: and He bowed His head, and gave up the Ghost[t]." But not only in the Wilderness Temptation and on the Cross of shame and suffering did our Lord engage in conflict with the Evil One. We have the record of many successive acts in which He was engaged in destroying the works of the devil[u] and overthrowing the power which he exercised over the minds and bodies of his victims, during the three short years of His ministry. For instance, when He said unto her "whom *Satan* had bound eighteen years, Woman, thou art loosed from thine infirmity. And He laid His hands on Her: and immediately she was made straight, and glorified God[x]." When He cast out the "unclean spirit" or "devil[y]," which tormented the "young daughter of the Syrophenician[z]" mother, who fell at His feet, and in earnest, pleading tones besought His powerful aid in her daughter's and her own calamity[a]. In many other instances of a similar kind in which Satan about the time of

[s] 1 John iii. 8. [t] St. John xix. 30. [u] 1 John iii. 8.
[x] St. Luke xiii. 11—17. [y] St. Matt. xv. 21—28.
[z] St. Mark vii. 24—30. [a] N.B. "Have mercy on *me*." "Lord, help *me*." St. Matt. xv. 22, 25.

our Lord's Advent put forth his power our Lord met and overthrew it. Such demoniacal possession has been aptly described as the Devil's caricature of the incarnation. And to take three other examples of our blessed Lord's conflict with the kingdom of darkness, we would instance His power over *disease*, especially that most terrible of all the physical diseases which attacked the suffering race of man, and is chosen as the fit type and illustration of the diseases of the soul,—we mean leprosy; and not only over disease, which from its connection with the curse that sin brought into the world may be regarded in some sense as a "work of the devil [b]," but also over *death*—"the last enemy [c]," the grim guide into that undiscovered country "whence no traveller returns,"—over physical death, the *temporary* fruit of the Fall; over spiritual death, the *final* "wages of sin [d]," and, so, indirectly over "him that had the power of death, that is, the *devil* [e]." More, in His authoritative forgiveness of sin [f], with which He sometimes connected bodily healing, He drew this "sting of death [g]." And it has been beautifully said of the power which He exercised in the days of His flesh over physical death: "His hand is not limited by moments, nor arrested by the lapse of hours. As He recalls the child's soul from its recent flight, so at another time He revives the corpse in its burial, and at another opens the sealed tomb,

[b] 1 John iii. 8. [c] 1 Cor. xv. 26. [d] Rom. vi. 23.
[e] Heb. ii. 14. [f] St. Mark ii. 1—12. [g] 1 Cor. xv. 56.

and stays corruption itself in its visible course[h]." In all these ways we see our blessed Lord destroying "the works of the devil," and bringing order and life out of confusion and death. To prepare for this work He entered the Wilderness, either the Arabian desert of Sinai, the scene of the forty days' fast of Moses and Elijah, or the traditional scene of Quarantania in the Wilderness of Judæa, west of the Jordan, of which it is said, that there is scarcely such "wild and bleak scenery in the world. Even the ruts or channels in the hill sides, where one would expect to see water, are dry, and filled up with big stones and burning sand. No roads, no houses, no fold of a shepherd, because no flocks could live on such blighted pastures,—no sound of stream, no hum of insect, no song of bird." Here, in this desolate Wilderness our blessed Lord repelled the Evil One. This was the starting-point of His Mission of Love and Mercy to Man. Here hell closed to Him, and heaven opened, the Tempter departed, and angels of light and love descended to minister unto Him. Here His great life-work opened out before Him in settled and definite outline, and henceforth He followed it in conscious and expressed dependence on His Father's Will[i]. His was not the obedience that springs from a mere sense of duty, it was the necessary outcome of oneness of Will, and a devotion prompted by love. He was "led up by the Spirit

[h] St. Mark v. 22—43; St. Luke vii. 11—17; St. John xi. 38—44. [i] St. John viii. 28, 29, 50, 54, 26, x. 37, xi. 41, 42.

into the Wilderness[k];" and is it not written of us, "as many as are *led* by the Spirit of God, they are the sons of God[l]?" Even reason and conscience require to be informed by the Word of God and directed by the Holy Spirit of God. Hence we pray not only "cast me not away from Thy presence," but also "take not Thy Holy Spirit from me[m]."

> "Fulfil the longing Thou hast given.
> Darkly from former Edens driven,
> Give us Thyself,—that gift is heaven."

After our Lord's Wilderness triumph[n] we find that the devils never doubted His power to control and cast them out. And no doubt they watched His steps throughout His earthly Ministry; hence Milton represents Satan as telling our Lord that he had heard the angels' song at His birth, and had "seldom ceased to eye" Him from infancy to manhood. Knowing the humble home in which our Lord was brought up, he may have more confidently expected that He would grasp at earthly power and glory, even if He repelled the temptations to distrust and presumption. But in this connection we notice that a learned writer has called attention to the fact of the absence of allusions to worldly glory and pomp which characterises the Psalm of Thanksgiving poured forth by the blessed Virgin. He says "the tone of the whole is happy though solemn—such as

[k] St. Luke iv. 1. [l] Rom. viii. 14. [m] Ps. li. 11.
[n] St. Mark i. 23—34, iii. 11, v. 7.

befitted one so highly honoured and yet so unconscious of self. When we are asked to observe the royal character impressed upon it, we can see it only through a mist darkly. It needed no descendant of kings to magnify the Lord for overturning the proud and elevating the lowly in fulfilment of His promise to Abraham. The absence of all mention of *David*, and the turning of hope rather to the promise to Abraham, is noticeable on the contrary part; and almost strange after the angelic words—'The Lord GOD shall give unto Him the throne of His father David [o].' Elizabeth and Zacharias [p] thought more of the *royalty* [q] of the Coming One than Mary; her heart was occupied with GOD's *mercy* in sending Him." May we not regard this lowly tone of the Virgin's Psalm not only as evidence of her own true meetness compared with others of her sex to receive so high an honour as to become "the mother of our Lord [r]," but also as a prophetical intimation that His first Advent would be "in great humility," so that He would not accept "the kingdoms of the world, and the glory of them [s]?" At all events we know that it was so. Not only did the angel address the Virgin as "highly favoured," and "blessed among women [t]," but our Lord came among us "in great humility," and refused all worldly power and glory. His Wilderness struggle was an arduous one, but He shrank not from the conflict.

[o] St. Luke i. 32. [p] Ib. v. 43. [q] Ib. v. 69.
[r] Ib. v. 43. [s] St. Matt. iv. 8. [t] St. Luke i. 28.

And, although He subsequently exclaimed, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels [u]," yet He summoned them not to His aid against the Evil One, but when victory had crowned His struggles and the Enemy was gone, they "came and ministered unto Him [x]." Moreover, not only in the great crises of our existence do angels come to us, they are about our path continually, though we do not discern them with the bodily eye. And what is more, the Eternal Spirit comes to abide with us. He is with us in the rough as well as smoother parts of life, upholding, strengthening, and inspiring us in and for the great work that lies before us. "Vain,—vain is the hope that suffering will bring power or the wilderness bring illumination, unless we who go into the wilderness carry with us there the anointing of the Divine Spirit." He is tenderly solicitous as to the manner and spirit in which we perform our life-work. He comes to impart to us the touch of His own silent but all-powerful influence, and to direct the momentous issues of our being. He is with us alternating, so to speak, the bitter and the sweet, the bright and the gloomy, the sorrow and the joy, the song and the sigh of life, so that we may be able to endure the one, and not grow contented with the other. He comes to bestow upon us so much of His own Divine power now that we may be capable of a fuller measure hereafter. For the same

[u] St. Matt. xxvi. 53. [x] Ib. iv. 11.

purpose GOD has given us "great and precious promises," by accepting, applying, and assimilating which, in the power of the Holy Spirit, we become "partakers of the Divine nature," and so "escape the corruption that is in the *world* through *lust* [y]." Besides, have we not dear ones who have passed into the unseen world, who have joined "the spirits of the just made perfect [z]?" then, in the language of Bp. Heber, "if they are ever permitted to hover over those whom they have loved most tenderly; if such permission be given—and who can say it is impossible?" it must "greatly increase their present happiness, and greatly diminish that painful sense of separation which even the souls of the righteous may be supposed to feel, if they see us resigned, patient, hopeful; trusting in that Cross which was their refuge in the hour of dread, and that good Providence, to whose *care* they fervently and faithfully committed us." But our blessed Lord is our great and sure refuge in the hour of temptation. The fortress which has withstood tremendous assaults of countless foes may well be deemed invincible, so, our Lord having been "in all points tempted like as we are, *yet without sin* [a]," is indeed to the tried and tempted soul a safe and sure Stronghold in the time of conflict. Even that most terrible of all forms in which the Evil One has exercised his power over body and soul—Demoniacal possession,—could present no hindrance which our Lord's power even in

[y] 2 Pet. i. 4. [z] Heb. xii. 23. [a] Heb. iv. 15.

the days of His flesh could not overcome. With a word He cast out the unclean spirit [b], as, for instance, in the case of the Gadarene. Yet how fearful an illustration that case presents of the tyranny of the Evil One! What a dark and suggestive picture the poet draws of the pitiable sufferer!—

> "words and feelings fly
> Aghast, or shudder round thy gloomy pangs!
> Thy limbs are bare and down their wither'd length
> The blood has track'd the lacerating stone,
> Tormented madness from the hills hath wrung
> To glut her agony:—among the tombs
> Thy dwelling is; from human sound apart
> The dead around thee in sepulchral caves
> Of rocky darkness; there thy spirit moans
> Or mutters, till the very mountains seem
> Appall'd to echo with thy blasphemy!"

If our blessed Lord could exorcise the foul spirits in such crushed and helpless victims of the power of darkness, shall we limit even in *thought* His power to help and save in the worst cases of which man has any knowledge? If He "with the finger of GOD cast out devils [c]" during His earthly ministry, how much more is He able now to overthrow them, since "all power is given unto Him in heaven and in earth [d]?" Had our blessed Lord yielded to the assaults of the Evil One, there could have been no salvation for the human race, no happy, holy life beyond the grave,

[b] St. Mark v. 1—20. [c] St. Luke xi. 20; Ex. viii. 19.
[d] St. Matt. xxviii. 18, xxiii. 4.

no *joyous* return of the soul to the GOD Who gave it, no entrance into Our Father's Home "on high." Despair and helpless, hopeless misery must have been our everlasting portion, here and hereafter. Shall we not thank GOD that it was ordered *so* differently, that when this troublesome life is over we may rest in our Eternal Home, and rejoice with joy unspeakable in the light of GOD's countenance [e]? And even now and here

> "Every conquest proves a strength Divine,
> And strength Divine speaks all-protecting love."

But we must not lose sight of the fact that although our blessed Lord defeated the devil for us, we shall always in this life be personally and individually subject to the attacks of this powerful and subtle Enemy. When he left our Lord in the Wilderness, we read that it was only "for a season [f]." He attacked Him many times during His ministry through the instrumentality of man, and returned at the *close* of it to assail Him more fiercely than ever. Then it was, indeed, that the "waves and billows [g]" of Temptation rolled over His soul. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of GOD [h]." Only when

[e] Rev. xxii. 3, 4. [f] St. Luke iv. 13. [g] Ps. xlii. 7.
[h] 1 Pet. iv. 1, 2.

Satan had departed did angels minister to our Lord, and how often has it been others' experience that, after passing through some season of trial or temptation, there has come over the weary and troubled spirit a happy calm, and light has seemed to irradiate a path which just before had been so dark, and they have, as it were, "felt the touch of a vanished hand, and heard the sound of a voice that is still," and believed with a more restful confidence in the ministry of angels? The artist committed to his canvas more than a transient feature of these experiences of real life when he depicted the poor sinner treading a thorn-strewn path with bare feet, her head bent forward, her face buried in her hands, while at her side an angel appears who with one hand touches her naked arm and with the other points to a better world, where neither thorns nor the curse of which they are the symbol are found. But what do we know of the Enemy who brought such sin and misery into the world, whose one great aim for six thousand years has been to gain complete control over mankind, who has, alas! succeeded in drawing vast multitudes out of the way of righteousness and peace, and been the cause of all the sin, sorrow, and suffering which have embittered the life of mankind ever since he

> "Moved our grand parents, in that happy state,
> Favoured of Heaven so highly, to fall off
> From their Creator, and transgress His will."

We know that he is an Enemy with whom we have

to count. We have already seen that he is a Personal, active, and malignant foe. One of whose insidious "devices" we cannot afford to be "ignorant[i]." One who, as St. Augustine says, assailed our Lord in the Wilderness with all the subtlety of the serpent, and in His Passion, with all the ferocity of the lion[k]. He is an Enemy of whom our Lord's Temptation affords us no greater warning than this, that since he dared to assail our Lord he will not fear to attack His followers however strong they may be 'by grace[l].' For forty days he tried to seduce our Lord from obedience to His Father, and though vanquished again and again, he only left Him when his subtlety was exhausted, and his force spent, in other words, when he had tried—*πάντα πειρασμὸν*—every kind of temptation[m]. He is an Enemy who is not easily daunted. Few, if any, difficulties appal him. He is never so conquered but that he will return to the assault, so long as there remains the least chance of his effecting the end he has in view. He is a *vigilant* Enemy, and watches in order that he may seize the least advantage in our position to overthrow us. He knew that our Lord at the end of His long fast needed food, and so thought that He might be induced to satisfy His hunger without regard to His Father's Will. He therefore tempted Him first of all to convert stones into 'bread[n].' He

[i] 2 Cor. ii. 11. [k] Rev. xii. 9; Gen. iii. 1, 13—15; 1 Pet. v. 8. [l] 2 Cor. xii. 10; Eph. ii. 5, 8. [m] St. Luke iv. 13. [n] St. Matt. iv. 2, 3.

is a *subtle* Enemy, and knows that the temptation which is often but feebly resisted, or not resisted at all, is that which suggests the gratification of fleshly lusts. He is an Enemy who well knows the weaknesses of human nature and how man may most easily be led astray. He is a *powerful and malicious* Enemy; six thousand years has he been planning and using every effort and means to ruin man eternally. He has been to a fearful extent a *successful* Enemy, and has ensnared many of the best and holiest of mankind in all ages. Noah, "a preacher of righteousness," and "heir of the righteousness which is by faith [o];" Abraham, "the father of all them that believe," and "the Friend of GOD [p];" Moses, the "meekest [q]" of men, who "endured, as seeing Him Who is invisible [r];" "Aaron, the saint of the Lord [s];" David, "a man after GOD's own heart [t]," and the sweet Psalmist of Israel; Solomon, who asked for an "understanding heart to discern between good and bad [u];" Hezekiah, the devout restorer of the worship of the true GOD; Uzziah, gifted with "understanding in the visions of GOD [x];" Peter, the foremost of the Apostolic band during the earthly ministry of our Lord; and Paul, the strictest observer of the Law of Moses [y], converted to the faith he had previously persecuted [z], and subsequently

[o] 2 Pet. ii. 5; Heb. xi. 7. [p] Rom. iv. 11; St. James ii. 23; Is. xli. 8. [q] Num. xii. 3. [r] Heb. xi. 27.
[s] Ps. cvi. 16. [t] 1 Sam. xiii. 14. [u] 1 Kings iii. 9.
[x] 2 Chron. xxix. 3—11, xxvi. 5. [y] Acts xxvi. 5.
[z] 1 Cor. xv. 8, 9.

"a ringleader of the sect of the Nazarenes[a]," and the Apostle who "laboured more abundantly[b]" than the rest in the cause of the Crucified, Risen, and Ascended Saviour,—all are instances of good men who sinned in one way or another against GOD. How great is our need, then, to "watch and pray[c]," lest we neglect the grace of GOD and are "taken captive by the devil at his will[d]." We are in a sinful world, "where strong temptations try," and not only its allurements but also its sorrows and cares are all apt to lead the unwatchful and the prayerless soul into the commission of sin. Moreover, we have without exception the principle of sin within us. The best of men are not free from it. It is like a traitor in the camp, an enemy within the beleaguered city, ever ready to throw open the gate and admit the foe. Our blessed Lord knew more of the Evil One than any other being[e], and He has taught us by His own *example* how to resist him; and from that example we learn that the most effective resistance we can offer the Tempter consists in honestly wielding "the Sword of the Spirit[f]," and in the discipline of *self*, so may we be "good soldiers of Jesus Christ[g]." But shall we not bear in mind the warning which St. Paul pens to the Church of Corinth: "let him that thinketh he standeth take heed lest he fall[h]?" How needful

[a] Acts xxiv. 5. [b] 1 Cor. xv. 10. [c] St. Matt. xxvi. 41.
[d] 2 Tim. ii. 26. [e] St. Luke x. 18. [f] Eph. vi. 17.
[g] 2 Tim. ii. 3, 4. [h] 1 Cor. x. 12.

is such a precept when we remember that Satan frequently assails us in a quarter where we fancy we are most secure, until we wake up to find that through the very indifference which such a sense of security begets, he has gained a victory over us. Three times at the end of the forty days in the Wilderness he assailed our Lord, and was met each time with a passage of Scripture. Shall *we* then foolishly under-rate the value of this weapon in our conflicts with evil and the Evil One, especially as Matthew Henry says, "his (the devil's) *head* was *broken* by the attempt he made to *bruise* Christ's *heel*[i]?" Again, we shall do well to remember that it is not by the irreverent boasting of noisy religious movements that the power of evil is broken or the chains of sinful habit riven. Our Lord prepared Himself for His encounter with Satan by meditation, prayer, and fasting. If we would endeavour to do the "good, and acceptable, and perfect will of GOD[k]," we must not rest satisfied with breaking off evil habits, but must strive after the stirring up of the *Will* in the direction of all that is good and GOD-like. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of *good report;* if there be any virtue, and if there be any praise, *think on these things*[l]." Let us take a special warning from

[i] Gen. iii. 15. [k] Rom. xii. 2. [l] Phil. iv. 8. See *Appendices*, Note E.

each of the three temptations by which our blessed Lord was assailed. *First*, let us not *distrust* GOD or His goodness. We may often have to pass through seasons of trial and sorrow when "all things" may seem to be "against[m]" us, and yet at the same time they may in reality be "working together for our good[n]." Our state here is not final. If we are faithful in this life, we shall enter upon a holier and happier existence. There is, without doubt, a "better land" to which we are hastening day by day, though it may often *seem* even to the eye of faith "far away." But after all this is but a pilgrim's life. Shall we not *live* as pilgrims? Shall we fix on earthly things which are all passing away our "unsatisfied desires?" Or, shall we lift up our heads as we journey along, and meditate earnestly and joyfully on the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us[o]?" Let us beware of the evil of *unbelief*. It was through this evil "that some of those who stood in the relation of 'brethren[p]' to the Saviour, who saw Him as the familiar eye saw Him, were among the latest to acquire the fullest measure of faith[q]. Though so many blessed opportunities were vouchsafed to them of seeing the glory of GOD shining through the veil of mortal flesh, yet they saw it not. Their eyes so rested on the outward tabernacle that they beheld not the Shechinah

[m] Gen. xlii. 36. [n] Rom. viii. 28. [o] 1 Pet. i. 4.
[p] St. John vii. 5. [q] Acts i. 14.

within. The material and familiar was an hindrance to their recognition of the spiritual,—an hindrance, be it not forgotten, which in their case was ultimately removed, but an hindrance, in the case of those who could not have their advantages, which might never have been removed, an obstacle to a true acknowledgment of their Lord's Divinity, against which faith might never have been able to prevail." Again, it was through "their unbelief[r]" that our blessed Lord "did not many mighty works" in "His own country," and in the midst of those among whom He was brought up, and of whom it is written, "He *marvelled* because of their *unbelief*[s]." But not only as in this instance did it hinder the wonder-working power of Infinite Love, we read that it was the cause of the exclusion of whole generations of the chosen race from the Promised Land, they "entered not in *because* of *unbelief*[t]." It is the sin which belies the character of God, often denies His very existence[u], and presents the most insuperable obstacle to the work of grace and mercy. In spite of difficulties by which any of us are painfully beset, and which may never be fully cleared up in this life, may we not "cast all our care upon Him Who careth for us[x]," and each of us more earnestly pray that this sin of unbelief may not be "the plague of His heart[y]?" There are not a few

[r] St. Matt. xiii. 54, 58. [s] St. Mark vi. 1, 4—6; St. John iv. 43, 44. [t] Heb. iv. 6. [u] Ps. xiv. 1. [x] 1 Pet. v. 7. [y] 1 Kings viii. 38.

problems which must ever remain insoluble in this life. How many difficult questions one would ask concerning sin, suffering, and death, if it were not that the answers to such questions are only to be found beyond the grave? "Now for a season," it may be, "we are in heaviness through manifold temptations, that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ[z]." Shall we then allow the trials or sorrows or privations of this life to shake our confidence in GOD? "The record of our Lord's Temptation" sets before us "the reversal of Adam's Fall. The Tempter bade Him turn the stones into bread for the support of His sinking, exhausted frame. The Saviour would not. Why? Because He knew the voice; knew it for an enemy's voice, and would none of it: because He saw in the suggestion the hint of faithlessness and self-seeking, and would lean, in entire self-renunciation, upon the all-supporting, all-providing hand of GOD." Shall we be faithless enough to yield to the temptation to *distrust* His goodness, love, or wisdom? Shall we not rather endeavour to follow out the exhortation of the Apostle: "think it not strange concerning the *fiery trial* which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of *Christ's sufferings;*

[z] 1 Pet. i. 6, 7.

that, when His glory shall be revealed, ye may be glad also with exceeding joy[a]." Does not "the recompence of the reward[b]" which GOD has promised to the faithful encourage us to resist every temptation? Should we distrust

> "the Sun and Summer of our hopes
> In the mid-winter?"

Have we not found Him gracious when we deserved no kindness at His hands; merciful, when we deserved condemnation; and loving, when we were most unloveable? Is He not the Giver of "every good and perfect gift[c]?" And do we not daily receive abundant proof of His goodness, mercy, and infinite love, even in the time of trial and temptation? "How gross is it not to *trust* GOD under the very sense of His powerful goodness, but question whether He can or will do this or that for us? When we will have jealousies of Him when He doth compass us round about with mercy, and encircle us with His beams, 'tis to question whether the summer sun will warm me though it shine directly upon me, and I feel the vigour of its beams upon my body: much more base is this, than to *distrust* Him when we have *no means*: what doth this imply, but that He cares not what becomes of His children; that no advantage can be expected from Him; that His intentions towards us are not gracious *even while we feel Him*."

The warning given us by the *second* Temptation is

[a] 1 Pet. iv. 12, 13. [b] Heb. xi. 26. [c] St. James i. 17.

to beware of *presuming* on the goodness and care of GOD. To do so is as bad as to distrust it. GOD'S promises are both great and precious, and His love is infinite, but we must remember that we deserve neither the one nor the other. We presume upon the mercy of GOD, when we attempt to serve Him by 'praying rather than by obeying;' when we are puffed up by pride, or neglect His own appointed means of grace, or turn a deaf ear to the warnings and threatenings of His holy Word, or seize upon His promises and neglect His precepts, or expect His promises to be fulfilled without our observing the conditions attached to them, priding ourselves on our privileges and ignoring our responsibilities. *Presumption* is often attended or followed by self-deception. And in proportion as we practise the former, the latter will grow upon the mind, until it has acquired all the power of habit. So there may at last be "a practical resting upon the Atonement, either in the present or in the future, as something which shall make up for all else, and carry the soul, however earthly and sin-bound, safely across the boundary line at last between death and life. Without presuming to expect to keep our sins and yet to be saved, there is a readiness to rest, and a dislike to steady toil and protracted conflict, which may make us practically take one half of the Gospel and leave the other; believe that Christ Jesus came into the world to save sinners, and yet forget that for this purpose the Son of GOD was manifested, that He might take away our sins, and destroy, in us indivi-

dually, the works of the devil. . . . 'Let no man deceive you,' St. John writes [d]—the Holy Ghost that was in him providing thus for the warning and admonition of our own distant times—'he that doeth righteousness is righteous;' not he who has passed through *certain experiences or certain excitements;* not he who has *felt certain feelings or suffered certain sufferings or seen certain sights;* not he who has the liveliest impression of the sovereignty of grace or of the omnipotence of the Redeemer: but he who is *enabled to show his faith in his works;* he who is *renewed day by day through the indwelling Spirit for the performance of duty and for the contest with sin;* he who by pureness, by meekness, by the Holy Ghost, by love unfeigned, fights the good fight of faith, and *brings the whole body of sin into subjection.*" Let us avoid the sin of presumption, and we shall find that by so doing we shall often steer clear of the danger of self-deception. The more intricate and subtle the nature of the temptation which besets us, the more reason have we to be on our guard against it. "There are two great rocks which Satan strives to split a soul upon, presumption and despair." And by the former man tempts GOD. To doubt His word is to presume upon His mercy. It is to say, "If the Lord should make windows in heaven, might this thing be [e]?" as though it were possible "for GOD to lie [f]." By instilling such a doubt the Evil One "first deceived Adam, and deprived him of para-

[d] 1 John iii. 7. [e] 2 Kings vii. 2. [f] Heb. vi. 18.

dise; and ever since has been, and still is, busy to dispossess the saints, if possible, of their spiritual paradise."

We now come to the warnings afforded by our Lord's *third* and last Temptation in the Wilderness [g]. Resist the allurements of worldly glory and power. Remember what the Apostle St. John writes: "Love not *the world*, neither the *things* that are in the world. If any man love the world, the love of the Father is not in him [h]." The glory of the world is as a fading flower; its greatness a transient illusion. The immortal soul cannot find sustenance in the "things" of the world. Its pleasures, honours, wealth and power are at the best but phantoms crossing the path of human existence, and not to be detained by the vast multitudes of mankind. To pursue these shadows to the neglect of higher, yea, the highest things,—things which belong to the soul, to GOD, and to the great Hereafter—is to fall under the power and seduction of the *third* Temptation by which our Lord was tried. It is to live the merely animal and intellectual life rather than the higher life to which as the children of GOD we are called even now and here. "GOD is a Spirit: and they that worship Him must worship Him in spirit and in truth [i]." Is the man whose heart is set upon the world capable of rendering this *spiritual* worship? Is it not written, "the *natural* man receiveth not the

[g] St. Matt. iv. 8—10. [h] 1 John ii. 15. [i] St. John iv. 24.

things of the Spirit of GOD: for they are foolishness unto him; and he cannot know them, because they are spiritually judged[k]?" If "the natural man" cannot receive "the things of the Spirit of GOD," how can he offer this acceptable worship? Satan offered our Lord "the kingdoms of the world, and the glory of them" on the condition that He should "fall down and worship" him. And how often does he say to us: "All these things"—things of the world—"will I give thee," if thou wilt do this or that? Let us beware. Let us take heed that we "depart not wickedly from our GOD[l]." Let us beware of *worldly ambition*, as well as of distrust of GOD'S goodness, and of the sin of presumption.

> "He that seeks a glorious prize,
> Thinking that the top of all,
> Let him view th' expanded skies,
> And the earth's contracted ball;
> Then blush to think that *glory's*[m] plan
> Is bounded by the breath of man."

The life of the soul can only be sustained and strengthened by the grace which flows from the All-Holy One, Who is the Source of all life. The 'things' of the world cannot satisfy the cravings of that life. It, and it only, is destined to a future development and extension. Shall we, then, foolishly seek to bind it to this world and suppress its nobler

[k] 1 Cor. ii. 14, R.V. [l] 2 Sam. xxii. 22; Ps. xviii. 21.
[m] St. Matt. iv. 8; St. Luke iv. 6.

aspirations? If we do, we shall surely find that it will

> "mourn itself too late, its wingèd nature gone,
> Degraded from its higher state to that it feeds upon."

If the world be our one great choice we shall have at last, in this direction, to "mark for every step a sin, and for every sin let fall a tear of blood." O! let us then seek grace to enable us to "renounce the pomps and vanity of the world;" let us strive after the kindling of our better affections, and the stirring-up of our wills in the direction of all that is good and God-like. Difficult, sorely difficult, though we may find the task to be, let us in whole-hearted dependence upon a Higher Power, strive after a greater freedom from the cares as well as the allurements of the world. The Tempter said to our Lord, "All these things will I give Thee, *if Thou wilt fall down and worship me*[n]." "So when a man will commit sin to gain the ends of his ambition or covetousness, does he not implicitly covenant with the devil, who is the head of sinners, and set up his sin in the place of GOD, because he hopes to attain those things by sinful means which are only in the hand of GOD, and upon Whom he only can have a dependence?" Can we expect to gain or prosper in the end by such means? "Shalt thou *reign*, because thou closest thyself in *cedar*? . . . thine eyes and thine heart are not *but* for thy *covetousness*[o]."

[n] St. Matt. iv. 9. [o] Jer. xxii. 15, 17.

"Shall the throne of iniquity have fellowship with God [p]?"

Would the Tempter have us think little of GOD and much of the world; would he suggest that we might serve GOD a little less and himself a little more, and that we should be gainers in the end? Let us recall our Lord's words: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve [q]." Let us look to GOD in the time of such temptation, and though He let Satan counsel, it shall be "that He may show that as the strength of hell is no match for His power, so the craft of Satan is no match for His wisdom. He raises the trophies of His wisdom upon the subtle devices of His enemies." "Let the *word* of Christ," writes the Apostle, "dwell in you richly in all wisdom [r]." "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of GOD, that ye may be able to stand against the wiles of the devil [s]." "What I say unto you," said our Lord, "I say unto *all*, *Watch*." "WATCH AND PRAY, that ye enter not into temptation [t]."

> "And if Satan, vexing sore,
> Flesh or spirit should assail,
> Thou, his Vanquisher before,
> Grant we may not faint nor fail."

What support and encouragement should we derive

[p] Ps. xciv. 20. [q] St. Matt. iv. 10. [r] Col. iii. 16.
[s] Eph. vi. 10, 11. [t] St. Mark xiii. 37; St. Matt. xxvi. 41.

from the sympathy of a once suffering, tempted Saviour! "Ye are they," said He to His disciples, "which have continued with Me in *My temptations*[u]." His whole earthly ministry was marked by suffering and temptation. He Himself here speaks of it under the terms "My temptations." We may say our Lord in these words alludes to the great *crises* in the last three years of His earthly life. Probably He does. But is it not significant of what *He* felt those crises to be when He speaks of them as "*temptations?*" Is it not clear that He felt that these crises had overshadowed His whole ministry? If not, why are they alone mentioned? And why are they termed "temptations?" How they reveal to us the deep consciousness in our Lord's mind of the painful character of His earthly mission! And yet, let us not for one moment forget that He could exclaim in prospect of Satan's *last* onset, in His Passion,—"the prince of the world cometh, and *he hath nothing in me*[x]." Thus, He is for us what He is in Himself, the Vanquisher of the Evil One. "O! though Satan hate us, Christ loves us; though Satan condemn us, Christ justifies us; though Satan accuse us, Christ clears us; though Satan tempt us, Christ strengthens us; though Satan seek to destroy us, Christ preserves us; though Satan buffet us, Christ assists us—by His Spirit; by His promises; by His graces; by His presence; by His word; by

[u] Heb. ii. 18, iv. 15; St. Luke xxii. 28. [x] St. John xiv. 30, R.V.

His intercession; by His power; by His ministers; by His example; by His prayer [y]. The Lord Jesus hath a great love for us, and care of us; and therefore He counsels us to 'watch and pray, lest we enter into temptation [z].' This is ground of comfort to know that we need not be overmatched by temptation."

"Blessed is the man that *trusteth* in the Lord, and whose *hope* the Lord is [a]."

"I know the thoughts that I think toward you, saith the Lord, thoughts of *peace*, and not of evil, *to give you an expected end*. Then shall ye call upon Me, and ye shall . . . . pray unto Me, and *I will hearken* unto you. And ye shall seek Me, and find Me, when ye shall search for Me with *all your heart* [b]."

"Call upon *Me* in the day of trouble: I will deliver *thee*, and thou shalt glorify *Me* [c]."

"He shall call upon Me, and I will *answer* him: I will be *with him* in trouble; I will *deliver* him, and *honour* him . . . and *shew him My salvation* [d]."

"O Lord, our strong defence, be nigh;
Bid all the powers of darkness fly;
Preserve and watch o'er us for good,
Whom Thou hast 'purchased with Thy Blood [e].
* * * * *
Remember us, dear Lord, we pray,
While burdened in the *flesh* we stay."
* * * * *

[y] St. John xvii. [z] St. Matt. xxvi. 41. [a] Jer. xvii. 7.
[b] Ib. xxix. 11—13. [c] Ps. l. 15. [d] Ib. xci. 15, 16.
[e] Acts xx. 28.

But not for ourselves only are we taught to pray, and to desire this help. To think only of our own needs, and forget those of our brethren, would argue but a shallow belief in "the Communion of Saints." The very first word of the prayer[f] our blessed Lord taught His disciples recognises the catholicity of His Church[g]. And, surely, the mind of our venerable Church is, in this matter, sufficiently manifest in the constitution and spirit of the beautiful Litany which is contained in her Book of Common Prayer, and used in her sacred services. But not only this notable feature of the intercessory character of the Litany, the whole composition of her Prayer Book testifies to her faithful adherence to the Apostle's direction: "I exhort therefore, that, first of all, supplications, prayers, *intercessions*, and giving of thanks, be made for *all* men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty[h]." Shall we, then, when supplicating help in our own behalf, forget our brethren who are also "in the body" and "compassed with infirmity[i]?" We cannot know the exact nature or extent of their trials and needs, scattered as they are over the whole earth, but in asking grace and strength in our own times of trial and peril, we can do so with definite spiritual reference to their necessities also. And we may not unreasonably hope that our prayers, ascending with

[f] St. Matt. vi. 9. [g] Rom. xii. 5; 1 Tim. ii. 1; 1 Pet. iii. 8. [h] 1 Tim. ii. 1, 2. [i] Heb. xiii. 3, v. 2.

their own, may not fail to obtain needful blessings for them as well as for ourselves. In conclusion, we cannot do better than quote on this important subject the words of an eminent theologian, who is no longer in our midst, but whose life was recently described by a great authority as "a spiritual splendour." "Our hearts bear witness to the Scripture assertion, that we have a *common* Tempter and a *common* Deliverer; that all things, though made the instruments of one, are yet actually and truly the instruments of the other; that there must be such a cry from all hearts as this, and that it must be *the most helpful and uniting of all cries*:—'Lead *us* not into temptation.' O! strange and mysterious privilege, that some bed-ridden woman in a lonely garret, who feels that she is tempted to distrust the love and mercy of Him Who sent His Son to die for the helpless, should wrestle with that doubt, saying the Lord's Prayer; and that she should be thus asking help for those who are dwelling in palaces, who scarcely dream of want, yet in their own way are in peril as great as hers; for the student, who in his chamber is haunted with questions which would seem to her monstrous and incredible, but which to him are agonizing; for the divine in his terrible assaults from cowardice, despondency, vanity, from the sense of his own heartlessness, from the shame of past neglect, from the appalling discovery of evils in himself which he has denounced in others, from vulgar outward temptations into which he had proudly fancied that he could not fall, from dark suggestions recurring often,

that words have no realities corresponding to them, that what he speaks of may mean nothing because to him it has often meant so little. *Of all this the sufferer knows nothing, yet for these she prays*—and for the statesman who fancied the world could be moved by his wires, and suddenly finds that it has wires of its own which move without his bidding; for her country under the pressure of calamities which the most skilful seek in vain to redress; for all other countries in their throes of anguish which may terminate in a second death or a new life. *For one and all she cries*, 'Lead *us* not into *Temptation*.' Their temptations and hers, different in *form*, are the same in *substance*. They, like her, are tempted to doubt that GOD is [k], and that He is the Author of good, and not of evil; and that He is mightier than the evil; and that He can and will overthrow it, and deliver the universe out of it."

"Helping *together* by Prayer [l]."
"So run, that ye may obtain [m]."

[k] Heb. xi. 6. [l] 2 Cor. i. 11. [m] 1 Cor. ix. 24.

APPENDICES.

A.

Our Lord's state of Humiliation.

IN connection with the profoundly mysterious subject of our Lord's state of Humiliation, it seems to the present writer that there is a tendency in some quarters to relax certain points of vital importance, and not only is it observable in sermons and discourses, but also in many of the more systematic, theological treatises, in many Commentaries of the highest excellence, and even in works which profess to treat every part of the subject. The oversight is, in many cases, unintentional, but in not a few it appears to be due to a feeling which, however commendable it may be in some respects, is little calculated to serve the highest interests of Truth, namely, the feeling that certain truths clearly revealed in the Word of God, or which may be derived from its teaching by reasonable and impartial inference, need to be so toned down as to become practically non-existent. With regard to such treatment of any truth of Holy Scripture, we believe that the good which is thus aimed at is likely to be more than overbalanced by the disturbing influences which will

result when a clearer perception of its relative importance is once attained. A true acquaintance with the meaning of many passages of GOD'S Word connected with the subject before us is sufficient to make plain the essential importance of much that is more or less explained away. And whilst fully admitting that loyalty to Truth never renders unnecessary the exercise of discretion in its presentation, we as fully believe that a known *suppression* of any part or aspect of it cannot eventually subserve its true interests. The utmost presentation of the substance of Truth is compatible with the utmost discretion. We are not serving the cause of Truth, however we may try to persuade ourselves that such is the case, when from a groundless fear of the dangers to which it may be exposed, we set ourselves to mutilate its fair proportions, or to *so* present one aspect of it as to throw others equally important into the background. Moreover, we are not serving its sacred cause when we allow ourselves to regard those who call for a *fuller* treatment of Truth as manifesting any sign of "latent iniquity of heart, or of presumptuous abuse of the understanding." Such devotion to Truth is unworthy of its sacred character, and cannot but hinder, even while it professes to be desirous of furthering, its advancement. It has been said that "the errors of Theology, as well as those of Theologians, have been the direct cause of much irreverence towards the Bible." It may also be said that a *partial* treatment in one quarter of some great truth has not seldom been the cause of its still worse

depreciation in another. Neither can evasion, any more than a certain uninquiring reverence, increase that respect for Truth which those who prize it most highly would have all men to feel for it.

It is not by any means from love of 'the gloriously curious or curiously glorious' conjectures of a merely speculative spirit that the present writer ventures to discuss certain points in connection with that state of Humiliation upon which our blessed Lord voluntarily entered. He, moreover, is aware that it is a subject the depth of which we cannot fathom, and the boundaries of which we cannot measure; and he fully acknowledges, in the consideration of such a subject, that the Word of GOD illumined by the Living Personal Spirit, under whose inspiration it was written, must, necessarily, be our chief guide. But he also believes that any matter upon which the Holy Scriptures throw light, and into the 'truth' of which the Holy Spirit may reasonably be sought to lead the devout 'learner,' may be regarded as a subject of reverent inquiry (Rom. xv. 4; 2 Tim. iii. 14—17; St. John xvi. 13, 14; Rom. viii. 14). In accordance with this belief and a sincere regard for what he holds to be the truth, and without abating in the least degree his assent to the doctrine of our blessed Lord's true and proper Divinity, he has not only ventured (in the body of this work) to discuss and support the view of our Lord's Peccability, but also proposes now to consider in the same spirit other points connected with that voluntary Humiliation upon which our Lord entered when He became

Man. Apart from the circumstances of that Humiliation men could not have borne the profoundly mysterious truths which He taught them. Their cry would have been like that of the Israelites at Sinai: "Speak *thou*"—one 'like unto' ourselves—"with us, and we will hear: but let not *God* speak with us lest we die" (Ex. xx. 19; Heb. ii. 17). As it was, there were those who could not receive His words, who failed to grasp the deeper parts of His teaching, who stumbled at the Divine truths which He taught them with His *human* lips (St. John vi. 26—69). Did He not recognize this fact, and with infinite condescension adapt His teaching upon more than one occasion to the weakness of His hearers, sparing them any further strain: "I have yet many things to say unto you, *but ye cannot bear them now?*" (St. John xvi. 12.) Did He not endeavour to forearm them against that shock to their faith which came from the unexpected accomplishment of "the things concerning Himself?" (St. John xiv. 29; St. Luke xxiv. 27.) How gradually did He unfold to them the events of His Passion. What condescension, what wisdom, what love was there in all this. He might have compelled the attention of His hearers. He might have been regardless of their mental infirmities. But how differently did He behave towards them. He was not only tenderly mindful of their mental weaknesses, but He even thought of and provided for their *bodily* needs (St. Mark viii. 2, 3; v. 43). How does this principle

of accommodation again and again appear in the actual exercise of His sacred Ministry? Was it the consideration of this striking feature of our Lord's dealings with men that led His Apostle to adopt a like tender regard for their weaknesses? (1 Cor. ix. 19—23; 1 Cor. iii. 1, 2. Cf. 1 Cor. iii. 2 with St. John xvi. 12.)

May we not, too, venture to say that this Divine consideration, this willingness to meet the needs of Humanity, arising out of its natural infirmity, is involved in and expressed by the actual form, so to speak, of our Lord's Humiliation. It would have been an act of infinite condescension, if the Son of GOD had appeared among men in angel-form, and in that form for three and thirty years had ministered to all the needs of their earthly existence. But in this way He could neither have atoned for men's sins nor saved them "from their sins" (St. Matt. i. 21). He could not have effected any permanently saving work in the spiritual sphere. His ability to turn men 'from their sins' to the righteousness of GOD would have been as transitory as that of the Theophanies of which we read in the Old Testament Scriptures. But there would also have been lacking another motive power inherent in the Incarnation, a power which appeals irresistibly to the heart of man, when conscious of his own weakness,—the exhibition of a definite and real *participation* in the natural weakness of Humanity. As the poet well says—

"Could not the Lord from heaven give aid?
Why was He born of the mother-maid?
Only *the Son of Man* could be
Touched with man's infirmity[a]."

The Incarnation, then, and that alone, could meet all these requirements. Nothing else could have afforded any solution of the problem of man's need so far as to effect his restoration to the Divine favour.

Now these and other considerations lead us to believe that where Scripture speaks of our blessed Lord's Humiliation, it indicates nothing less than an intense and profound *reality*, not such as may be adequately grasped by human thought, but which nevertheless was in no sense or degree merely docetic. To the same extent as we admit the theory of *semblance* in the interpretation of any part or element of our Lord's *Humiliation*—His weakness, sufferings, or self-sacrifice—to that extent we undermine the Christian system, and open the door to unbelief in it *as a whole*. Besides, the depth of our blessed Lord's Humiliation was necessary in a sense to the height of His subsequent Exaltation (Is. lii. 13, 14; liii. 12; Acts iv. 12; Phil. ii. 6-11; Heb. i. 4).

But in emphasising the profound reality of our Lord's Humiliation, we do not for a moment subscribe to the view that He possessed only a sem-

[a] An able and instructive article, *On the Title, 'Son of Man,'* from the pen of Dr. Sanday, appeared in *The Expositor*, January, 1891.

blance of *Deity* during "the days of His flesh" (Heb. v. 7). The true view, we believe, is that of the proper Deity of our blessed Lord, as existent in His sacred Person, but as subject, so to speak, from His Nativity to His Resurrection to certain voluntary *limitations* necessary to the Divine plan of Redemption (Heb. ii. 17; cf. St. John viii. 28, 29, xiv. 28; Heb. v. 8).

With regard to the truth of His Humiliation, not only the above considerations but also the actual language in which it is taught in Holy Scripture, appears to us conclusive. We may now briefly examine certain passages in which we believe the reality of our Lord's Humiliation is set forth. Such examination will be made with special though not exclusive reference to the able and scholarly expositions of Bishops Christopher Wordsworth and Lightfoot, and Deans Alford, Payne Smith, and Vaughan. But perhaps it may be well to add that here and there a remark or statement may be made for which the present writer cannot claim such high authority, but which it is hoped may serve to throw a little light on the force or importance of a point which is often either overlooked or only partially treated.

(i.) *St. Luke* ii. 52 (cf. ver. 40; St. John iii. 30). With Alford it seems preferable to translate ἡλικία by '*age*' rather than by 'stature,' not only because it "comprehends the other," but also because of the presumptive evidence in its favour derived from the circumstance of its *more frequent use in this*

sense. The following short table of its uses may illustrate this point :—

ἡλικία.

Age.	*Age* and *Stature.*
St. Matt. vi. 27, cf. St. Luke xii. 26.	Eph. iv. 13, cf. 16= *spiritual* growth imaged forth by the symbolism of 'age' and 'stature.' Thus —ver. 13, 'age' [cf. 'faith,' 'knowledge']; ver. 16, 'stature.' [Alf.]
St. Luke ii. 52 [Alf.]	
St. John ix. 21, 23.	
Gal. i. 14.	
Heb. xi. 11.	
* Job xxix. 18. Ezek. xiii. 18 = men of every age.	[ver. 13, R.V. 'full-grown man.' A.V. '*perfect* man.' Greek, ἄνδρα τέλειον.]
Stature.	
St. Luke ii. 52 [Wordsw.]	
St. Luke xix. 3.	

* LXX.

On the use of such terms in Scripture in reference to '*age*,' cf. also Ps. xxxix. 5; Job ix. 25; 2 Tim. iv. 7. Moreover, we more reasonably regard '*wisdom*' as a concomitant of '*age*' than of 'stature.' In this respect, the dwarf may be a Socrates, the giant something else. But, further, our blessed Lord not only gave *promise* of 'wisdom,' He manifested wisdom itself at the age of *twelve*, when His physical growth had not as yet attained its full development (St. Luke ii. 42, 49, 50). And Bishop Pearson attributes this 'wisdom' to our Lord's Human soul (cf. Nichols' Ed. of Pearson on the Creed. 1878. Art. iii. p. 234).

We, therefore, believe this passage (St. Luke ii. 52) points to an *actual increase* in wisdom and not merely to any 'progressive *manifestation*' of it. Hence, we conclude with Alford, that our blessed Lord "*advanced towards the fulness of divine approval* which was indicated at His baptism by ἐν σοὶ εὐδόκησα (St. Luke iii. 22). . . . . The Divine personality was in Him carried through (these) states of weakness and inexperience, and gathered round itself *the ordinary accessions and experiences of the sons of men.* All the time the consciousness of His mission on earth was *ripening;* 'the things heard of the Father' (St. John xv. 15) were *continually* imparted to Him; the Spirit, which was not given by measure to Him, was abiding *more and more* upon Him; till the day when He was *fully* ripe for His official manifestation." So much for our Lord's capacity for increasing in 'wisdom.' We shall see a little later that there was a *limitation* of knowledge in Him in *one particular* even when He had arrived at man's estate, and during at least His Pre-resurrection life and the exercise of His earthly ministry.

(ii.) *St. John* x. 29—"My *Father* . . . is *greater* than *all.*" Such is our Lord's own statement. Now, while we would not overlook the very significant point, that here and elsewhere (*e.g.* xiv. 28) our blessed Lord says 'My Father,' not 'Our Father,' we believe that what is implied by His use of 'My' is a reference to His Divine Generation, and yet no less that His '*My* Father' does not by any means exclude the view that the ἐγώ of the passage, "My

Father is greater than *I*" (xiv. 28), is included in the πᾶς of the passage, "My Father is greater than *all*," that is, so far as our Lord's dependence on the Father is concerned (cf. also St. Mark xiii. 32). In St. John x. 29, our Lord is not speaking only of 'all' under the Father, but of 'all' beside the Father. And in ch. xiv. 28, He passes from the *general* to the *particular* [b].

Alford commenting on the words, "My Father is greater than I," says, "the going of Jesus to the Father is an *advancement*," and the words "indicate *that particular subordination to the Father in which the Lord Jesus then was*,—and the cessation of the state of humiliation . . . . *there is a sense* in which the Father is greater than even the *glorified* Son, is beyond doubt (see especially, 1 Cor. xv. 27, f.)." cf. "to the glory of GOD the *Father*," Phil. ii. 11; "in the glory of *His Father*," St. Matt. xvi. 27.

(iii.) *St. John* xv. 15. Here our blessed Lord represents Himself as the Medium through whom men received a 'knowledge' of the 'things' of the

[b] By the "*is greater than I*," we may understand a reference to His Incarnate 'state of Humiliation.' Cf. 'The Creed of St. Athanasius'—"inferior to the Father, as touching His Manhood." Also the careful and well-balanced statement of the *Rev. H. C. G. Moule* on Philip. ii. 7, that our Lord was, during 'the days of his flesh' (Heb. v. 7), "*significantly dependent indeed on the Father*, and on the Spirit, but always speaking to man in the manner of One able to deal sovereignly with all man's needs" (*Cambridge Bible for Schools and Colleges*).

Father, and as being Himself, in a sense, 'dependent upon the Father.' cf. St. John xi. 41, 42, vi. 57.

(iv.) *St. Mark* xiii. 32. Alford's exposition of this passage leaves little to be desired. He says no more than the truth demands when he observes that the οὐδὲ ὁ υἱός is included in the εἰ μὴ ὁ πατήρ μου μόνος of St. Matt. xxiv. 36. And equally true is his comment on the latter passage: "All attempts to soften or explain away this weighty truth must be resisted; it will not do to say with some commentators 'nescit ea nobis,' which, however well meant, is a mere evasion:—in the course of humiliation undertaken by the Son, in which He increased in wisdom (St. Luke ii. 52), learned obedience (Heb. v. 8), uttered desires in prayer (St. Luke vi. 12),—*this matter was hidden from Him.*" It seems to us to fall far short of the real significance of this passage to say "Christ does not know it *as man*," or to observe: "The times and seasons are in the Father's own power, and they are not therefore for the Son to reveal. It is in this sense *only* that He says that they are not known by Him." Such an interpretation is at least quite inadequate. It is, however, true that "He (Christ) instructs us by *concealing* certain things as well as by *revealing* others," but there is no hint in the passage, or in its context, that we have *here* an instance of this method of instruction. What we have is a plain and positive statement in which our Lord attributes the knowledge of a certain future event to the Father "*only*" (St. Matt. xxiv. 36). In St. Matt. xi. 27, our Lord is speaking of Himself in His relationship

to the Father, and without any apparent reference to His 'state of Humiliation.' In Col. ii. 3, the Apostle's meaning appears to be, if not exactly as it is represented by the Vulgate, "Of GOD the Father of Christ" (ver. 2), yet what approaches to it very nearly indeed, namely, that "all the treasures of wisdom and *knowledge*" are contained in the Godhead of the Father and of the Son *considered apart from 'the state of Humiliation'* undertaken by the latter. Cf. St. John xvii. 5—"the glory which I had with Thee *before* the world was."

Again, Alford remarks, with great force: "We must not deal unfaithfully with a plain and solemn assertion of our Lord; and what can be more so than οὐδὲ ὁ υἱός, in which by the οὐδὲ He is *not below* but *above* the angels?" Cf. Ps. viii. 4—6; Heb. ii. 9.

Without doubt we have in this passage (St. Mark xiii. 32) one of the most difficult problems concerning our blessed Lord in Holy Scripture. But, surely, that does not justify the employment of any species of *evasion* in considering it. Such a method can never serve the sacred cause of *Truth*, but only weakens the influence of other arguments with thinkers who do not receive what we believe is the full measure of revealed truth respecting the Divinity of our blessed Lord.

Our Lord's words in this passage involve, in the language of Bishop Conybeare "On the Mysteries of the Christian Religion," "a doctrine, which is attended with difficulties: and which being above our reason, we receive purely on the authority of the

Revealer." And what higher authority can we have than that vouchsafed by *our Lord's own words concerning Himself?*

Moreover, His personal testimony (St. Mark xiii. 32) to the *limitation* of His knowledge, in this particular matter, must be received in a sense exactly parallel with His testimony to the genuineness and authenticity of e.g. the Pentateuch. We must remember that we are not considering the words even of an Apostle or Evangelist of our Lord, but a statement of "*the* Word, full of grace and *truth*" (St. John i. 14), in short, of "Him who was Himself the highest Revelation which man can be conceived capable of receiving in the flesh."

(v.) *Acts* i. 7. Alford says, "this is a *general* reproof and assertion, spoken with reference to *men*," but he also adds, "it is remarkable that not Θεός but ὁ πατήρ is here used; and this cannot fail to remind us of the saying in St. Mark xiii. 32." He prefers to take ἔθετο as = '*kept.*' ἐν τῇ ἰδίᾳ ἐξουσίᾳ cf. v. 4 (Alford). Here ἐξουσία is translated in A.V. 'power,' in R.V. (more correctly) '*authority.*' In the next verse (Acts i. 8), the word 'power' of A.V. and R.V. is the translation of a different Greek word, δύναμις. As Canon Norris remarks, "not till after the fall of Jerusalem were the disciples taught (in St. John's Apocalypse) how remote was the Second Advent." Cf. 2 Thess. i. 7; ii. 2, 3.

It is noteworthy, too, that our Lord here uses ὁ πατήρ instead of Θεός (as Alford points out) *after* His Resurrection (cf. Acts i. 3, 7). And, observe,

that while here it is ὁ πατήρ, in St. John x. 29, xiv. 28, He uses ὁ πατήρ μου. Cf. (ii.) above.

Cf. St. Matt. xx. 23.

(vi.) *Philip.* ii. 6—8. Here (Philip. ch. ii. 1—18) "St. Paul is exhorting the Philippians to mutual condescension, self-abasement, and self-sacrifice, in regard to and for the sake of others," and he inserts, in something of the form of a parenthesis, this difficult but profoundly interesting analysis of our blessed Lord's Humiliation and *consequent* (διὸ καὶ, ver. 9. *Lightfoot*) Exaltation (verses 6—11); and all this is set forth by way of *example* (cf. ver. 5).

Ver. 6. In His Pre-Incarnate state He was ἐν μορφῇ Θεοῦ, which He at no point of time assumed or received, but in which He had ever subsisted (ὑπάρχων). But in entering upon His 'state of Humiliation,' He 'emptied' Himself of the μορφῇ Θεοῦ and took the μορφῇ δούλου: as really as He originally and rightfully 'subsisted' in the *former*, so really did He 'take' the *latter*. The μορφῇ δούλου of His state of Humiliation must be understood to be as real as the μορφῇ Θεοῦ of His Pre-Incarnate state. If μορφὴ "has the sense, not of external appearance, but of essential quality" (Vaughan), has it not this sense in *both* cases? If we affirm the one to have been a great reality, is it open to us to practically treat the other as a mere *semblance?* Besides, by treating the μορφῇ δούλου as if it were less real than the μορφῇ Θεοῦ, we destroy the true significance and reality of our blessed Lord's κένωσις. And this is especially so, if we hold that, as Light-

foot says, "the action of λαβὼν was coincident in time with the action of ἐκένωσεν."

Moreover, His μορφὴν δούλου λαβών is expressed in Heb. ii. 16 as σπέρματος Ἀβραὰμ ἐπιλαμβάνεται, and so His Incarnation and κένωσις were coincident, and the reality of the one involves the reality of the other.

Ver. 8. But, further, we read of His "being found in σχημα as a man." And does not the μορφὴ in μορφῇ δουλοῦ,—μορφὴ 'having the sense, not of external appearance, but of *essential quality*' (Vaughan. See above)—point to the σχημα in σχήματι ὡς ἄνθρωπος as 'denoting appearance *with underlying reality*' (cf. Rev. H. C. G. Moule, *in loco.* "Cambridge Bible for Schools and Colleges"). His Humanity then was nothing less than a profound reality, and constituted the sphere in which His κένωσις was affected. He not only "was made in the likeness of *men*" (ver. 7),—of the human race in its concrete aspect, not in the likeness of some exalted type of Humanity—but came "in the likeness of sinful flesh" (Rom. viii. 3). And here, as Alford remarks, "the *likeness* must be referred not only to σάρξ, but also to the epithet τῆς ἁμαρτίας."

The following are among the principal expositions of ἑαυτὸν ἐκένωσεν :—

(*a*) "Instead of taking to Himself He put away and put off from Himself."—*Dean Vaughan.*

(*b*) "Emptied Himself of the μορφὴ Θεοῦ—the glory which He had with the Father (St. John xvii. 5)—by taking the form of a servant."—*Dean Alford.*

(*c*) "'*Emptied, stripped Himself*' of the insignia of majesty. . . . He divested Himself of the glories, the *prerogatives*, of Deity. This He did by taking upon Him the form of a servant."—*Bp. Lightfoot.*

(*d*) "Emptied Himself from the state of being *equal with God*."—*Concil. Antioch* (3rd cent.), i. p. 848, Labb. quoted by *Bp. Christopher Wordsworth.*

(*e*) "He emptied Himself of His own Divine glory, and willingly took the form of a servant."

(*f*) *Dean Payne Smith*, commenting on Is. liii. 2, says :—"As regards His *Divine* nature Christ 'emptied Himself,' *laying it entirely aside* (Phil. ii. 7, in the Greek); and as regards His human nature He descended into the lower ranks of society, and bore man's name and *lot* in *all its humility*. 'He took the form of a slave'" (*Commentary, Prophetical Books, Isaiah to Malachi. S.P.C.K.*, 1880).

We cannot, however, see how the words, "He *emptied* Himself of His Divine glory" can be made to mean merely "He *veiled* it." And certainly St. Augustine's words, "Taking what He took, He kept what He was," appear to fall short of Lightfoot's exposition, and of the words of the Council of Antioch (quoted above), which together express, perhaps, as nearly as possible the inner reality of our Lord's κένωσις.

In view of His Mission, and in actual preparation

to undertake it, He *counted not* that a prize *to be retained*, which *per se* was such (ver. 6), and so 'He emptied Himself,' refusing no stage of His profound Humiliation, not even 'the likeness of *sinful flesh*' (Rom. viii. 3), and 'the Death of the Cross' (Phil. ii. 8). He stooped below the angels that He might in Himself raise *man*—who was naturally lower than they—above their nature (Ps. viii. 4, 5; Heb. ii. 9; Eph. i. 19—21, iv. 10). Hence our blessed Lord's experience, however mysterious, is represented in Scripture as nothing less than a great *reality*, which is involved in the force of the Greek ἐκένωσεν and the Vulgate 'exinianvit.'

A word or two on His "being found in fashion as a man" (Phil. ii. 8). Apart from their general or primary sense, how much is involved in these few words, read in the light of the events of His sacred life, and as they are unfolded in the Gospel record. It is not said that He was '*found*' ἐν μορφῇ Θεοῦ (ver. 6), in that state He was only known to the Eternal Father, and to the Holy Spirit, and to angels. But by man—the object of His Redeeming Love—He was "*found in fashion as a man.*" What infinite condescension is here portrayed! He, who had lain in the bosom of the Father from all eternity was 'found,' in time, by man, and for man's salvation. And yet never as a *mere* man, however pure, and however holy. He was 'found,'—during His earthly sojourn, and notwithstanding the reality of His 'state of Humiliation,' Exinanition, κένωσις,—the *God-Man*. The revelation of these deeply mysterious

truths, in their mutual relationship, sets forth the Infinite Love which constituted the one basis of Atonement in 'the counsels' of the ever Blessed Trinity (Eph. i. 11; Ps. xl. 7, 8; Heb. ix. 14; St. John iii. 16, 17; 1 John iii. 1). The depth of our Lord's condescension was the measure of the love of Father, Son, and Holy Ghost for a lost and ruined race.

Our blessed Lord was "found in fashion as a man." He was 'found' as such by men in general. All who had any dealings with Him or who crossed His earthly path, recognised in Him One, who not only appeared in "the *form* of a servant," and graciously condescended to do the work of one (cf. St. Matt. xx. 28; and μορφὴ, Phil. ii. 7), who was not only "made in the *similitude* (ὁμοίωμα) of men" in general, but was 'found,' in all the circumstances and tender relationships of life, in outward guise, in manner of speech, and in look, '*as a Man.*' He not only took upon Himself our nature but humbled Himself still further in that nature (Rom. xv. 3). He, pre-eminently, was *the* One who "sought not His own," but "humbled Himself" (1 Cor. xiii. 5; Phil. ii. 8), "regarding not His equality with GOD as giving Him an unbounded power of self-aggrandisement, but on the contrary emptying Himself of all by a voluntary self-incorporation with the creature . . . in its uttermost abasement of shame and suffering."

In His Childhood, Youth, and Manhood, as well as during the active exercise of His Ministry, whether casually met with, or in His daily intercourse with

His Mother and brethren, or 'found' in the precise meaning of the Greek word so translated (εὑρεθεὶς), after 'previous search or enquiry,' He was seen and known 'as *man*.' Yet, we repeat, He was never 'found' as a *mere* man. His enemies testified of Him: "Never man spake like this man" (St. John viii. 46). "He taught as one having authority and not as the Scribes" (St. Matt. vii. 29). And if we read the latter part of that wonderful first chapter of St. John's Gospel, beginning at the 35th verse, are we not struck by this two-fold aspect of our blessed Lord—the tender, winning humanness, combined with a dignity, a majesty, and a consciousness of future glory, which ever characterized the GOD-MAN? "What seek ye?" "Come and see;" "Thou shalt be called Cephas;" "Follow Me;" "Behold an Israelite indeed, in whom is no guile;" "*Before* that Philip called thee, when thou wast under the fig tree, *I saw thee;*" "*Hereafter* ye shall see heaven open, and the angels of GOD ascending and descending upon *the Son of Man;*" these are His utterances to Andrew and Peter, to Philip and Nathanael. The key-note of these verses (35—51), too, is '*found*,' so far as the first communications of these disciples with one another, about our Lord, are concerned.

But not only by men in general, and by these first favoured disciples in particular, was He so 'found.' Not only by Jews was He 'found as a man,' but also by Gentile proselytes, by the Greeks, for instance, who came up to the feast of the Passover at the end of His Ministry, and who, addressing Philip, said, "Sir, we

would see *Jesus*" (St. John xii. 20—22). To them He unfolds the main results of the Redemption which He was about to effect, and that not only was "the middle wall of partition" between them and the commonwealth of Israel about to be "broken down" (Eph. ii. 12—15), but that His "lifting up from the earth" should be the means of "drawing *all* men unto Him" (St. John xii. 32). As Stier well remarks, by the way: "These men from the *West* represent, at the end of Christ's life, what the wise men from the *East* represented at its beginning; but those come to the cross of the King, even as these to His Manger."

Again, not only by men, but also in a sense by *angels*, was He "found in fashion as a *man*," when they announced His birth to the shepherds (St. Luke ii.), directed His flight into Egypt (St. Matt. ii. 13—15), ministered unto Him at the end of His Wilderness Temptation (St. Matt. iv. 11; St. Mark i. 13), "strengthened Him" in the Garden of Agony (St. Luke xxii. 43).

How striking is the union of the perfectly Human and the essentially Divine in our blessed Lord, as it is portrayed in the pages of the New Testament! How graciously adapted to the needs of man, who never could have gazed on Uncreated Light (1 Tim. vi. 16), was the Divine provision of the Incarnation (St. John i. 7—10, xii. 35, 36; 2 Cor. iv. 6). What has been said of the natural vision is applicable also here. "In order to secure the greatest power of vision the light must be accommodated to the eye. The brightest

light will not necessarily enable every man to see the best. Adaptation to the organ is a greater requisite in the medium of vision than intrinsic brightness." As Keble beautifully writes—

> "The Son of God in radiance beam'd
> Too bright for us to scan,
> But we may face the rays that stream'd
> From the mild Son of Man."
> *The Christian Year.* Quinquagesima Sunday.

(vii.) *Heb.* ii. 18. Alford speaks of "the power of sympathy which He has acquired by personal experience of our sufferings." He says, "As GOD, He knows what is in us: but as Man, He feels it also. And by this, wonderful as it may seem, He has acquired a *fresh* power, that of sympathy with us, and *in consequence*, of *helping* us." And Wordsworth similarly writes: "He has gained *new* powers by *suffering*. By His Passion He has acquired *Compassion*. We are sure that *He, who suffered so much, feels with us, and for us, in our sufferings*." Cf. Is. lxiii. 9, xlviii. 10.

Surely the view of these eminent commentators is far more in agreement with the teaching of the Inspired Word than that is which ascribes our Lord's capacity to sympathize with, and help His people, to His Divinity only. With reference to our Lord having acquired 'fresh' or 'new powers by suffering,' see also *Owen*, on Heb. iv. 15, quoted in part on pp. 9, 10 of this work.

(viii.) *Heb.* iv. 15. Here Alford rightly refuses

to 'confine' πεπειρασμένον to "sufferings on account of sin," and says of such a view that it "would altogether deprive it of the meaning '*tempted*,' 'solicited towards, but short of sin.'" And, again, he says, "very many Commentators take the words (of this verse) to imply, that He was tempted in all other points, but not in sin: 'sin only excepted.'... But the words certainly do not lead to any such interpretation. They would rather in this case be εἰ μὴ καθ' ἁμαρτίαν, or χωρὶς ἁμαρτίας would stand *before* καθ' ὁμοιότητα."

The first view is opposed to the true nature of our Lord's Temptation, the last, to its essential likeness to the temptations of His people. And if either view were the true one, the loss to us would be infinite. Cf. Rom. viii. 3. On this the above writer remarks: "He had a nature *like sinful human nature*, so that He was subject to our sensuous incitements, but in Him they broke not out into sin."

(ix.) *Heb.* v. 8. On this passage Alford says: "Although He was a Son, He learned His obedience, *not from this relation*, but from His *sufferings*. .... His special obedience, that course of submission by which He became perfected as our High Priest, was gone through in *Time*, and matter of *acquirement* for Him, and *practice*, by suffering."

And this experience may be said to have been closed at the Resurrection, not before. See Rom. vi. 4, viii. 11.

Wordsworth observes: "He *learnt obedience by experience* of what He Himself suffered *as Man*...

by this learning He was *perfected* and *glorified* and became the Author of everlasting salvation. . . . *We must not weaken this saying*, but rather we may thankfully accept it, in *all its mysterious fulness*, &c."

We have seen in the course of this somewhat lengthy Note that the profound reality of our blessed Lord's Humiliation is a truth revealed in many parts of Holy Scripture, and that it is revealed concurrently with other truths which have exclusive reference to His true and proper Divinity. So that in His unique Personality the words of the Prophet might have been uttered by His, as by no other lips: "To whom will ye liken Me, or shall I be equal?" (Is. xl. 25).

But it is not pretended that any acquaintance with the *letter* of Holy Scripture can ever afford one who is desirous of attaining a deeper knowledge of the glory of our Lord's Person the same advantages as are available in the study of the *inner* meaning of God's Word, and *heart-converse with the Lord Himself*. And in this study and converse loyalty to Truth does not require that we should be "in bondage to the fear of transgressing the legitimate boundaries of freedom and of reverence." The Divinity of our blessed Lord is clearly revealed in Holy Scripture, and as one of the great foundation truths of Christianity it is enshrined in the Creeds of the Catholic Faith. The acceptance of His equally true and proper Humanity is necessary to a right faith in the perfection of the Incarnation and the reality of the Atonement. He is presented to us in the out-

ward surroundings of His earthly life from Bethlehem to Calvary as perfectly Human. And even in closest connection with His own declaration of His future glory, and in reply to one who addressed Him as "the Son of GOD, the King of Israel," the title which He chose for Himself was none other than "*the Son of Man*" (St. John i. 49—51). Shall we not then exclaim—

"For ever be Thy name adored
For this true humanness—our Brother, Saviour, Lord!"

Moreover, the present writer believes that the great truth of our Lord's Divinity would, probably, be received more widely, that is by many professing Christians who at present reject it, if the truth of His Humanity were also more justly set forth, and if it were not allowed to be eclipsed or overlooked in stating the truth of His Divine Nature. But, in concluding this Note, it is earnestly hoped that no statement, however brief, may be found in the present work which is calculated to cause unnecessary pain to any true-hearted follower of our common Lord. It is a comfort, however, to know that "it is the same Spirit which has embodied truth in the Bible that infuses the love of truth into the Christian, and no magnetism gives more assurance of its reality in material things than such sympathy gives in spiritual, that the sincere seeker shall ultimately find all such truth in the Bible as there is a moral fitness, or necessity, that he should possess;" and with regard to such subjects as that which is considered in the

present work especially, "the fact is, our *ultimate* Judge is not the Bible but the Author and Giver of the Bible, and He can and will discern the thoughts and intents of our hearts in this matter as in all others."

"And as Thou, to make us Thine,
Stoop'd a mortal man to be,
Fill us with Thy life divine,
Lift our life in love to Thee."

*** The present writer was not able to avail himself of the valuable aid of Dr. Mill's *Sermons on our Lord's Temptation* (1844), until it was impossible to do more than glance over the 'Sermons,' enter a few references to the principal points dealt with in them, and give an extract from it at the commencement and at the end. On the reality of our Lord's κένωσις, see Dr. Mill's Sermons, No. V., especially pp. 113, 122, where he speaks of it as "that voluntary emptying Himself of the Divinity," and as His "exinanition of the Divinity."

B.

On 'μόνῳ'—St. Matt. iv. 10; St. Luke iv. 8.

i. Our Lord replies in the Temptation on the Mountain-top by quoting from Deut. vi. 13; x. 20.

ii. The word μόνῳ in St. Matt. iv. 10, St. Luke iv. 8, is *not* represented in the original (Hebrew) of either Deut. vi. 13 or x. 20. But cf. vii., below.

iii. But, although no less eminent an authority than Dr. Farrar (*Life of Christ*, vol. i., p. 138, Note i.) considers μόνῳ a "LXX. variation, *altered* in the Alex. MS. from the N.T.," it is found in the LXX. of Deut. vi. 13, in a copy of that Version which does *not* represent the text of 'the Alex. MS.' The copy referred to is published by Messrs. Bagster, 1879. Cf. also viii.—xiii., below.

iv. The Vulgate ('*Vulgatæ Editionis Sixti V. Pontificis Maximi Jussu Recognita et Clementis VIII. Auctoritate Edita. Parisiis. Apud A. Jouby, Editorem*, 1878,') has in both instances,—in St. Matt. iv. 10 and in St. Luke iv. 8,—"illi *soli*."

v. Cf. Deut. vi. 4, 14, as to the evidence, so to speak, of the context, in favour of the μόνῳ in the LXX. of Deut. vi. 13. Cf. iii., above.

vi. As throwing a valuable side-light on the subject of the present Note, cf. "Serve Him μόνῳ"—1 Sam. (LXX.—'Kings') vii. 3, and our Lord's words in St. Matt. vi. 24; xxiii. 10.

vii. Cf. *Pearson on the Creed, Nichols' Ed.* (Tegg & Co.), 1878, Art. i., p. 40, Art. ii., pp. 209-210, but, especially, Note *, p. 210. Pearson says: "We are commanded 'to fear the Lord our GOD, and to serve him' (Deut. x. 20); and that with such an emphasis, as by 'him' we are to understand 'him *alone*,' because 'the Lord our GOD is one Lord' (Deut. vi. 4). The emphasis appears in this, that it is not barely ותעבדו *Et servies ei*, but ואתו תעבד *Et ipsi servies*, with such a peculiar restriction as is expressed by the Chaldee Paraphrase: וקדמותי תפלח *Et in conspectu*

ejus servies; by the LXX. Καὶ αὐτῷ μόνῳ λατρεύσεις· and that restriction approved by our Saviour, Matt. iv. 10."

Observe, too, Pearson here recognises the authenticity of the μόνῳ in the LXX. of this passage—Deut. vi. 13.

viii. The LXX. was current for nearly three centuries before the books of the N.T. were written, and as copies of it were widely dispersed, and "the N.T. writers used on many occasions the LXX. Version," may not our Lord Himself have quoted, in this third temptation (according to St. Matthew's order), from a copy of the LXX. which contained the μόνῳ?

ix. It seems scarcely correct to assert that the μόνῳ in St. Matt. iv. 10 and St. Luke iv. 8, was "added by our Lord" to the passages which He quoted from the O. T. Scriptures, seeing that although it is not represented in the Hebrew of these passages, it is involved in its 'emphasis' (cf. vii., above), and is actually found in the LXX. of Deut. vi. 13 (cf. iii., vii., xiii.).

x. Bishop Marsh (*Lectures on the Criticism and Interpretation of the Bible*) says: "Origen relates in his commentary on St. Matthew, that in the MSS. of the LXX. such alterations had been made through the carelessness of transcribers as to make the MSS. materially differ *from each other*." This may account for the *omission* of the μόνῳ of Deut. vi. 13; x. 20, in some of the MSS. of the LXX., but it scarcely supports the view that such MSS. as *retain* it were 'altered from the N. T.' (cf. iii., viii., ix., above).

xi. From what Pearson says (cf. vii.) about the force of the Hebrew of Deut. vi. 13, x. 20, it would be interesting to know whether in the text of the LXX. ('Hexaplar') produced by Origen the μόνῳ of, at least, Deut. vi. 13, was classed among the '*additions*' to the Hebrew which he marked with an obelus, or among the '*omissions*' which he supplied from the other Versions which he collated, and which he marked with an asterisk.

Mere fragments of Origen's great work were edited by Montfaucon in 1714, and an abridged edition by Bahrdt was published in 1769-70. Beside these editions the only considerable witness to Origen's immense labours in the matter exists in the Syro-Hexaplar translation which preserves his marks of the Greek text, but which has not as yet been made the subject of extensive study, so far as separating the readings which he introduced from those of an older date (cf. 'Introduction' to Ed. of the LXX. published by Bagster, 1879).

xii. Further, it has been suggested on the ground of St. Matthew's '*apostolical* authority' that the μόνῳ of this passage in his Gospel (iv. 10) is *authentic*, while the μόνῳ of St. Luke iv. 8 originated in the LXX. [N.B. The critics here referred to admit, in this case, the authenticity of the μόνῳ in the LXX.] For further remarks on the difference of *order* in which the three temptations of our Lord in the Wilderness are recorded in the first and third Gospels, see Farrar's *Life of Christ*, vol. i., p. 132, and Rev. Canon I. Gregory Smith's *Bampton Lectures*,

1873, *Characteristics of Christian Morality* (Parker & Co.), especially Lec. v.

But, without expressing an opinion on this mode of distinguishing the authority of one sacred writer (for what he records, or the manner in which he records it) from that of another, we believe that the foregoing considerations are sufficient to indicate that the μόνῳ in *both* Gospels may reasonably be accepted as *authentic*, and that it was *not* 'added by our Lord' in His quotation from the O. T. Scriptures; and we also believe that St. Matthew's order of the Temptations is the *historical* one for other reasons than that of his '*apostolical* authority,' which reasons may be deduced from the records themselves, and are stated in part in the body of the present work. (See Greswell's *Dissertations*, vol. ii., p. 192, and following.)

xiii. Moreover, the μόνῳ appears in Tischendorf's Ed. of the LXX. (1860) from the Vatican MSS. at Deut. vi. 13. (Cf. iii., above.)

C.

On our Lord's use of προσκυνήσεις *instead of* φοβηθήσῃ —St. Matt. iv. 10; St. Luke iv. 8—*in quoting* Deut. vi. 13, x. 20. *And on* λατρεύσεις.

i. Our Lord replied to the Temptation on the mountain-top by quoting Deut. vi. 13, x. 20.

ii. In the LXX. of both passages (Deut. vi. 13, x. 20) it is φοβηθήσῃ in most MSS. In the Alex. and a few

other MSS. προσκυνήσεις takes the place of φοβηθήσῃ, "and is confirmed by citations from Origen, Chrys., Athan., and other Fathers."

iii. Dr. Farrar holds that the προσκυνήσεις of the Alex. MS. was '*altered* from the N.T.' (cf. Note B. iii. for ref.). This does not, however, explain the fact that other MSS. have this reading besides the Alex. (see ii., above).

iv. For probable causes of the variations in the MSS. of the LXX. see Note B. x.

v. Cf. the use of προσκυνέω in Psalm xcv. 6, cxxxviii. 2; St. John iv. 20, xii. 20; Acts viii. 27, xxiv. 11; St. Matthew xxviii. 9; and notably Heb. i. 6.

vi. Our Lord may have quoted from a copy of the LXX. which had the reading προσκυνήσεις and not φοβηθήσῃ. See Note B. viii.

vii. By *prostration* "the Grecians honoured their gods *alone*."

viii. "The first Christians made no scruple of this ceremony, where Divine worship did not interfere. So in Sozomen; a Christian προσεκύνησε, prostrated himself before the King of Persia, κατὰ τὸ νενομισμένον, as the law and custom required; but when this was demanded as a proof of his having forsaken Christ, he strenuously refused. So in Nazianzen, the Christians reverenced, as was customary, the Roman emperors; but when the images of heathen gods were presented for reverence, they made the due distinction, and refused."—*Grotius.*

ix. Carr says our Lord's use of προσκυνήσεις, St. Luke iv. 8, instead of φοβηθήσῃ, Deut. vi. 13, "is

explained by the προσκυνήσης of St. Luke iv. 7." (*Notes on St. Luke*, Rivingtons, 1875.) This is not *necessarily* opposed to the *possible* explanation which is given above (cf. vi.).

x. With regard to λατρεύω in St. Matthew iv. 10, St. Luke iv. 8, cf. its use in Phil. iii. 3, where both the A.V. and R.V. have '*worship*.'

Moreover, the עָבַד of Deut. vi. 13 is represented in the LXX. by λατρεύω, as is the case in other passages, *e.g.* Ex. iii. 12, iv. 23; Josh. xxiv. 14.

xi. λατρεία is a word used in the LXX. and N.T. Greek of *religious* service. Cf. Acts xxiv. 14.

xii. *N.B.* St. Paul uses λατρεύειν, Rom. i. 9, *and* δουλεύειν, Rom. xvi. 18, of *divine* service.

D.

On Fasting.

i. The practice of self-denial in some form is generally admitted to be a duty of the Christian life. It is a duty upon the discharge of which depends not only present but also future happiness. The self-indulgent have never attained nor ever can attain to the truest happiness, even in this life. He who is bent upon seeking his own pleasure, who is always "looking on his own things" (Phil. ii. 4), who seeks exclusively his own ease or comfort, and consults his own convenience, without considering the welfare of others, must sooner or later find that the good he has

sought, the advantage which he covets, has passed, it may be for ever, beyond his reach. Selfishness, in all its multifarious forms, gives birth sooner or later to its own relentless Nemesis. The Christian alone of all men is capable of attaining the truest satisfaction. He may have his trials, his losses, his sorrows, but they do not come and pass away without leaving behind them some corresponding blessing or advantage. They may be *intensely real*, and such as he is compelled to admit cannot be fully understood (1 Pet. iv. 12, 13), but inasmuch as they are not of his own seeking, he is assured that they are permitted by One who intends his eternal welfare (St. John xvi. 33). He is, moreover, the servant of One who "pleased not Himself," who "came not to be ministered unto, but to minister," who "took upon Himself the form of a servant," and condescended to appear among men "as He that serveth" (Rom. xv. 3; St. Matt. xx. 28; Phil. ii. 7; St. Luke xxii. 27); and whose words are, "I have given you an *example*, that ye should do as I have done to you" (St. John xiii. 15). Now, from these and many other passages, indeed from the general teaching of the New Testament, we gather that there is no greater contradiction in terms than that which is contained in the words as they are usually understood, *a self-indulgent Christian*. While, too, self-denial is of the very essence of Christianity, no form of real selfishness can live, much less thrive, beneath the Cross of Calvary (Phil. ii. 2—8).

ii. But, inasmuch as the nearest and in many

respects the most powerful of our three great enemies acts upon us through "*the flesh*"—its natural cravings and desires often exceeding their lawful exercise, and so developing into antagonism to "the spirit" (Gal. v. 16, 17)—and as all men are more or less under its influence, and by far the most numerous class of sins is distinctly traceable to this source, the Church has wisely set apart the season of Lent to "the silent discipline of Repentance," and inculcates in all her Lenten Services, year by year, the great Christian duties of fasting and self-discipline. There can be no reasonable doubt, then, of the mind of the Church with regard to these all-important matters. She, at least, fully recognises their *necessity and utility*, and has marked out for her children the Lenten Season as a time for their *special* observance. At each return of the solemn Season, she directs the Christian to the records of his Lord's own intensely real self-discipline. She points to His Fast as the Christian's undeniable warrant for a like exercise of this discipline. She causes to be read in her services His own authoritative words as to the great Christian duties of Fasting, Alms-giving and Prayer. And in recognition of the fact that these are duties too often and too sadly neglected, and in view of the general necessities of the Spiritual Life, she requires her children to add to them the other exercises of self-examination and humbling of themselves before GOD. Thus she meets the weakness and indecision of human nature by suggesting such means of discipline as GOD has abundantly blessed in all ages of

His Church, which in the past He not only sanctioned but *commanded* to be used, and the faithful use of which by His servants He was pleased to mark with His own signal favour (Joel ii. 12—14; Ps. xxxv. 13; Dan. ix. 3, x. 2, 3, 12; Jonah iii.; 1 Kings xxi. 27—29; Jer. xxxvi. 1—10; Acts x. 30—48). Indeed, the practice of *fasting* is met with in all parts of the Word of GOD. It is not confined to the Old Testament. It was not only observed by a David and a Daniel, and proclaimed by a Joel, it was practised by the best and holiest of men with whose names and history the New Testament has made us familiar. It was observed under widely different circumstances, but always, or nearly so, as a distinctly *religious* act, with direct reference to sin and its forgiveness, and consequently as a necessary preparation—either of the individual or of the nation—for a nearer approach to GOD in order to obtain His mercy or favour (Ex. xxiv. 18, xxxiv. 28; Deut. ix. 9, 18; Josh. vii. 6; Judg. xx. 26; 1 Sam. vii. 1—6; 2 Sam. xii. 22; 1 Kings xxi. 27—29, xix. 8; 2 Chron. xx. 3; Ezra viii. 21—23, x. 6; Neh. i. 4, ix. 1, 2; Esther iv. 16; Ps. xxxv. 13, xlii. 3, 10; Jer. xxxvi. 1—9; Dan. ix. 3, x. 2, 3, 12; Joel i. 9, 13, 14, ii. 12—14, 26, 27; Jonah iii.). Wherever we meet with passages in the Old Testament which appear on the surface to discountenance the practice (e.g. Is. lviii. 3—7; Zech. vii. 5, 6, viii. 8, 19), passages which those who reject its use never tire of quoting with a peculiar emphasis, we find that the thing discountenanced is not the practice *per se*,

but the *manner* of its observance, or the *spirit* in which it was used.

> "But vain all outward sign of grief,
> And vain the form of prayer,
> Unless the heart implores relief,
> And penitence be there."

Ostentation, reliance upon the means as though it were the end, the neglect of other duties, as if the discharge of this compensated for such neglect in the sight of GOD, these were the things condemned. And why? Because they vitiated the observance of a *true* Fast. If it is not allowable to "so expound one place of Scripture that it be repugnant to another" (Art. XX.), we cannot affirm that in 'one place of Scripture' the practice of fasting is condemned and in another approved (as e.g. in the case of Daniel and Cornelius).

Moreover, the passages in which it is *commanded* in the Prophet Joel (i. 14, ii. 12—14), occur in a book of which,—Professor Redford says, in a paper on Joel, under the head of '*Studies in the Minor Prophets*[c],'—"a leading feature is its entire freedom from levitical *formality*," and he truly remarks, "it is not *disparagement* of external services which deepens religious feeling." Here and there, however, we meet with a sentence more or less adverse to the practice of fasting, but on the whole the paper is an interesting one.

[c] See *The Monthly Interpreter*, September, 1885. Cf. the quotation below vi. (*c*). from Rev. John Wesley's Sermon.

iii. But we need not confine our attention to the Old Testament. In the opening pages of the Gospel we find our blessed Lord Himself preparing to meet the Tempter by 'fasting,' prayer, and meditation. In this, as in all else, He is our one perfect Example. Happily the shadows of nineteen centuries have not veiled His holy life from our view, while to say that because we cannot reach His 'forty days' therefore His Fast can be 'no example' to us, is to deny so far the teaching of the Collect for the Second Sunday after Easter, which speaks of Him as our 'ensample of godly life.' In other words, it is equivalent to saying that the holiness we cannot *fully* attain to we are under no obligation to aim at, or to denying the possibility of *any* likeness in a copy to some great original of which it professes to be a copy. In short, it is a species of argument the fallacies of which are too patent to need pointing out. The Church has ever regarded our Lord's Wilderness Fast as sufficient justification for her practice.

"Lust of the flesh, lust of the eyes, life's pride—
Each weapon that o'erwhelmed the primal world—
Gainst Him in vain, and thrice in vain, are hurled.
Then lo, He rests with angels at His side.
So wars and rests His *Church*. In Him she goes
Through fasting, prayer, and conflict, to repose."

But our blessed Lord not only fasted as our example, He also gave certain general rules for its due observance. He took it for granted that men would fast, and so set it in its right light. For true fasting He

had not a word of condemnation. He classed it with Prayer, "the Christian's vital breath," and Almsgiving (St. Matt. vi. 1—18; St Luke xviii. 1; 1 Thess. v. 17). He condemned the abuses which like parasites had fastened on it, and He taught that due regard should be paid to the *times* of its observance, that whilst some were strictly in keeping with it, others were not so (St. Matt. ix. 14, 15; St. Mark ii. 18—20; St. Luke v. 33—35). Referring to the time which would elapse between His Ascension and Second Advent, He announced that His disciples "should fast in those days." He distinctly taught that certain kinds and degrees of evil could only be expelled by "prayer *and fasting*" used with faith in Him (St. Matt. xvii. 14—21; St. Mark ix. 14—29; St. Luke ix. 37—42). And here it should be observed that our Lord's answer to His disciples as to their need of 'fasting' shows that His previous reply on the subject to the disciples of John and of the Pharisees (St. Mark ii. 19, 20) must be interpreted in the light of His directions in the Sermon on the Mount (St. Matt. vi. 16—18).

It was practised, as our Lord said it would be, after His Ascension, by individuals like Cornelius (Acts x. 30), by teachers of the Church at Antioch (Acts xiii. 1—3), by Apostles and their fellow-labourers (Acts xiv. 21—23).

St. Paul, too, mentions it among the things in which the Apostles had "approved themselves as the ministers of GOD,"—'in fastings,' 'in fastings often' (2 Cor. vi. 4, 5, xi. 27); and in cases of a

special nature, we find him advising the use of "fasting and prayer" (1 Cor. vii. 5). And he himself, than whom none knew better the use of lawful things as distinct from their abuse, in order that he might "not be brought under the power of any" such things, practised self-mortification, and even from the time of his conversion onwards used 'fasting' as a means to holiness of life (1 Cor. vi. 12; Acts ix. 9).

Thus, we see that the view which is so often taken of it—as a practice belonging exclusively to an earlier Dispensation, or as something which might very well have served its purpose prior to Pentecost, but which is altogether alien to the spirit of the Gospel and superseded by the outpouring of the Holy Spirit—is a view which derives but little support from the Word of God.

iv. The Lenten fast as a means to an end possesses, moreover, the testimony of *a very favourable ancient consent.* St. Irenæus, Bishop of Lyons, A.D. 177, states that some Christians made it a fast of forty *hours*[d]." Doubtless it was then more rigorously observed than it has been since it was extended to forty *days.* This, however, does not touch the

[d] The late Bp. Oxenden observes on the point: "At one time the observance of it only lasted forty hours, to commemorate those hours of sadness, when our Lord, the Bridegroom of the Church, was taken from us and was laid in the grave, embracing therefore the period between His passion and resurrection, namely the Friday and Saturday before Easter morning." (*Thoughts for Lent*, p. 2.)

principle of its observance. Further, Irenæus testifies that this state of things had existed in the Christian Church long before his time (A.D. 177—180).

Eusebius tells us that it was observed in the Christian Church before the end of the 2nd century.

Tertullian (2nd century) also testifies to its observance.

In the 4th century it extended to thirty-six days, and since the time of Gregory the Great, A.D. 590, its duration has been extended to *forty days;* hence, for the last *thirteen centuries* the Church has seen in "the Quadragesimal Fast and retirement of our Lord the best original and pattern of ours."

In the early days of Christianity, Christians were not in these matters "a law unto themselves" (Rom. ii. 14). It was not then thought that such self-discipline as St. Paul practised, and which received the sanction of his authority, was not agreeable to the spirit of the Gospel. The fear was not then expressed that this self-discipline, wisely observed, would be productive of "more harm than good" to the souls of men. Such exhortations as "*endure hardness*, as a good soldier of Jesus Christ" (2 Tim. ii. 3), were not then regarded as savouring of an asceticism opposed to the spirituality of the Gospel. The wise counsel of the veteran Apostle of Jesus Christ was not spoken of as *legalism*, or as encouraging 'levitical *formality*[e]." The Christian of those days was not

[e] N.B. As a matter of fact, St. Paul was the great opponent of the Judaizers.

ever seeking a laurelled repose before the fight was fought and the victory won. He did not ignore his own responsibility to put forth earnest and persistent efforts, and to contend against the foe, because his Lord had fought and conquered. He did not deem the conquest of self, even in lawful things, a matter of small importance; on the contrary, he rightly regarded it as among the greatest of blessings (Prov. xvi. 32). And this blessing the Church would have us seek during the Season of Lent with increased earnestness. At each return of the Lenten Season she exhorts us, in the words of St. Anselm, "to flee repose and worldly pleasures, which draw off the mind from the true repose and pleasure, except so far as we learn that they serve to promote our purpose of attaining that end" (*Cur Deus Homo*, Bk. i. c. xx.). She would have her children live as those who realize and believe that "the fashion of this world passeth away" (1 Cor. vii. 31), that they are journeying through an enemy's land where they have no "abiding city" (Heb. xiii. 14, R.V.), and that it should be their great aim to strive to be at "peace with GOD through our Lord Jesus Christ" (Rom. v. 1). Moreover, it has been said that "the Ante-paschal fast was a custom of the primitive Churches, almost as universal and established as the *Feast of Easter*." And Eusebius speaks of the Christians of his time as "accustomed to exercise themselves in *fastings* and watchings, and diligent attention to the Divine Word." Wed-

nesdays and Fridays[f] were kept as Fast-days in many parts of the Christian Church in commemoration of our Lord's betrayal and crucifixion. Justin Martyr speaks of fasting in connection with baptism; Clement of Alexandria of *weekly fasts*[g].

v. Our own branch of the Church Catholic takes it for granted that her faithful children will endeavour to act in agreement with the principles which she affirms, and sets before them in her venerable formularies. She has there clearly shown her agreement with the principles of the Early Church. She does not "merely allude" to the practice of fasting in some of her services, but has appointed definite seasons for its observance, namely, The forty days of Lent, the Four Ember Seasons, the three Rogation-days, *all the Fridays* of the year, except when Christmas Day falls on *that* day, and the Vigils or Eves before the Feast Days to which they belong, being the sixteen marked in the "Table of Vigils, Fasts, and Days of Abstinence," in the Book of Common Prayer. These are the days appointed by our Church as Fast-days.

It has been said that "no injunctions are any-

[f] See two tracts published by the S.P.C.K., *The Observance of Friday*. By Rev. John Isabell, and *A Plea for the Better Observance of Fridays*. By Rev. W. M. Rodwell.

[g] Cf. quotation vi. (b), below, from Rev. John Wesley's Sermon. Also the quotation below from George Herbert's *Country Parson*.

where given to observe these days." But why were they appointed, if they are not to be observed?

And, as it has been remarked, "if our reformed Church lays down no precise laws on fasting for us, remember the principle is not changed, only she trusts more to our honour, she treats us, in comparison with the unreformed Church, as Christianity compared with the Jewish Temple, as grown up, able and willing to apply for ourselves the principles of *discipline*." She does *not* treat fasting as a matter of indifference, or even hint that because we cannot attain to our Lord's fortieth day, His holy Fast can be 'no example for us.' She does *not* call the exercise of self-discipline 'will-worship,' or say that one who practises it becomes 'a sort of saviour to himself.' She does *not* encourage in her members even a thought of "*compensating* by austerities at *particular* seasons for *habitual* self-indulgence at other times." On the contrary, she puts into the mouth of her children, in her '*daily*' services, the prayer that they may "live a godly, righteous, and sober life." But knowing the weakness of Human nature, the tendency there is in most men to self-indulgence, and the deep disinclination to self-denial, she calls upon all to mark the solemn and sacred Season of Lent by a *special* and fitting observance.

> "Grant us to curb the wandering sense
> Subdued by wholesome abstinence;
> That temperate food without, within,
> May conquer lust and banish sin."

It has been well said that, through a "dread of Popery we have too much slighted the *opposite* danger of self-indulgence. If fasting is 'one of the *least* commandments,' a threat attends the neglect of it" (cf. St. Matthew v. 19). With regard to its practice, however, the Anglican Church cannot reasonably be expected to "distinctly specify details," so much depends upon *physical* capacities and *varying* circumstances, but it cannot be pretended with any show of reason that she does not distinctly emphasise the principle (see her Sixteenth Homily, *On Fasting*).

vi. The following quotations are sufficient to show the reasonableness and necessity of fasting in the judgment of Christians :—

A. (*a*) "It (fasting) is not all, nor yet is it nothing. It is not the end, but it is a precious means thereto; *a means which God Himself has ordained*, and in which therefore, when it is *duly used*, He will surely give us *His blessing*."

(*b*) "In the ancient Christian Church there were *stated* fasts, and those both *annual* and *weekly*."

(*c*) "The people of GOD have been, from time to time, taught it of *God Himself*, by clear and open revelations of His will. Such is that remarkable one by the prophet Joel" (see ii., above).

(*d*) *Of our Lord's words on Fasting, Almsgiving, and Prayer:*—"His directions *how* to fast, to give alms, and to pray, are of the same force with *injunctions*. For the commanding

us to do anything *thus*, is an unquestionable command *to do that thing;* seeing it is impossible to perform it *thus*, if it be *not* performed *at all*."

(*e*) "It has been frequently said, 'Let a Christian fast from *sin*, and not from *food:* this is what GOD requires at his hands.' So He does; *but He requires the other also.*"

(*f*) "Fasting is a way which GOD hath ordained, wherein we wait for His unmerited mercy; and wherein, without any desert of ours, He hath promised freely to give us His blessing."

The *above* quotations are from the *Rev. John Wesley's* 'Sermons on the Mount,' No. vii.[h]

B. Cf. also *Hooker's* Eccl. Pol., Bk. v., sec. 72 :—

(*a*) "He ('our Saviour') would not teach the *manner of doing*, much less *propose a reward for doing*, what were not holy and acceptable to GOD."

(*b*) "Is the body of the Church so just, that it never needs to show itself openly cast down for those faults which though not properly belonging to any one (had yet a special sacrifice appointed for them in the law of Moses, and), being common to the whole society, must so far concern *every several man* as at some time to require *solemn acknowledgment with more than ordinary testifications of grief.*"

[h] Cf. *Sermons on Several Occasions.* First Series. Wesleyan-Methodist Book Room. 1881.

C. The *Rev. J. Milner*, in his 'Sermon on Fasting,' says: "It may truly be observed that self-indulgence, and *the neglect of fasting* and of the other severer duties of the same kind, are evils, which, in the practice of many who profess to be religious, need to be rebuked. While we have shunned *one* extreme, we have run into *another*."

Again, "they (the fasts of Moses, Elijah, and our Lord) recommend the thing to us very strongly, to be practised *in our measure*."

And, further, "they who most resemble Christ in mortification and self-denial, shall be most favoured with spiritual views and refreshments."

D. *George Herbert*, in his 'Country Parson,' ch. x., says: "As Sunday is his day of joy, so *Friday* is his day of humiliation: which he celebrates *not only* with abstinence of diet, but also of company, recreation, and all outward contentments; and besides a confession of sins, and all acts of mortification."

A practice observed by Bishop Andrewes, Bishop Jeremy Taylor, and George Herbert, Henry Martyn, Wesley, and Brainerd, and by a multitude of others, "whose names are in the book of life" (Phil. iv. 3), and also, as we have seen, by our Lord and His Apostles, can need no further commendation.

"Jesu, our Lenten fast of Thee
We duteous learn to keep;
A healing time, by Thy decree,
For all Thy wounded sheep."

In concluding this Note, we may remark that he

who would win a blessing from this solemn and sacred season will by no means fail to obtain it, if he will follow the wise counsel of one no longer in our midst. "And so, as regards this world, with all its enjoyments, yet disappointments. Let us not trust it; let us not give our hearts to it; let us not begin with it. Let us begin with *faith;* let us begin with *Christ;* let us begin with His *Cross* and the *humiliation* to which it leads. Let us *first be drawn to Him who is lifted up*, that so He may, with Himself, freely give us all things. Let us '*seek first the kingdom of God and His righteousness*,' and then all those things of this world 'will be added to us.' *They alone are able truly to enjoy this world, who begin with the world unseen.* They alone enjoy it, who have first abstained from it. They alone can truly feast, who have first *fasted;* they alone are able to use the world, who have *learned not to abuse it;* they alone inherit it who take it as a *shadow* of the world to come, and who for that world to come relinquish it. . . . Mount up from the grave of the old Adam; from grovelling cares, and jealousies, and fretfulness, and worldly aims; from the thraldom of habit, from the tumult of passion, from the fascinations of the *flesh*, from a cold, worldly, calculating spirit, from frivolity, from selfishness, from effeminacy, from self-conceit and high-mindedness. Henceforth set about doing what it is so difficult to do, but what should not, must not be left undone; *watch, and pray, and meditate.* . . . Give freely of your time to your Lord and Saviour, if you have it. If you have

little, show your sense of the privilege by giving that little. But anyhow, show that your heart and desires, show that your life is with GOD. *Set aside every day times for seeking Him.* Humble yourself that you have been hitherto so languid and uncertain. *Live more strictly to Him;* take His yoke upon your shoulder; live by rule. I am not calling on you to go 'out of the world,' or to abandon your duties in the world, but to *redeem the time;* not to give *hours* to mere amusement or society, while you give *minutes* to Christ; not to pray to Him *only when you are tired*, and fit for nothing but sleep; not altogether to omit to praise Him or to *intercede for the world and the Church;* but in good measure to realize *honestly* the words, '*set your affection on things above;*' and to prove that you are *His*, in that your heart is risen with Him, and your life hid in Him" (Col. iii. 3).

E.

On the Observance of the Christian Seasons.

In a work professedly written for study during the Season of Lent it may not be out of place to say a few words, within the limits of a detached Note, on the Observance of the Christian Seasons in general. To say that because these seasons are not explicitly commanded in the Word of GOD, therefore the observance of them is a matter of little import, is to

forget or ignore the following among other considerations :—

i. That Christianity or the Religion taught by Jesus Christ is vitally and essentially bound up with the facts and events of His truly human life on earth.

ii. That these facts and events formed the staple of the Apostles' teaching as recorded in the N. T.

iii. That the Birth, Death, and Resurrection of our blessed Lord, as historical facts, constitute the *basis* of the Gospel message. That, for instance, upon the historical truth of our Lord's Resurrection depends, we are told by His inspired Apostle, the effectiveness of the Apostolic witness, and of the faith of believers, the truth of the forgiveness of sins, and the pledge of a general resurrection (see 1 Cor. xv. 12—18).

iv. That the Apostle appeals in support of his great argument in favour of the truth of our Lord's Resurrection to witnesses of the fact. 1 Cor. xv. 4—7.

v. That, as Dr. Mill states, "one among the most natural fruits of the supremacy of *objective* views in religion, is the readiness with which the mind embraces the opportunities of more express commemoration that are presented by the return of seasons hallowed by the remembrance of the events: for surely it is a poor and slender philosophy which dwells only on *abuses* in this matter, or which can see nothing but senseless formality in what experience proves to be heartily entertained by simple and earnest minds, in matters both secular and religious."

vi. That "the sacred cycle of the Christian year"

was manifestly "hallowed by our Lord Himself when, on His last great Passover, and the Pentecost seven weeks following, He accomplished in each the shadow and figure exhibited in the Old Law by the substance and antitype of the New; while His Church and household soon completed the cycle by prefixing to that all holy Easter and Pentecost the Advent, Christmas, and other seasons which showed the previous aspects of the Sun of Righteousness to the world; and interspersing amidst the great festivals and Sundays thus distinguished the anniversaries of His principal Saints and Martyrs, those lesser lights, who derived from Him all their radiance, and reflected it each in his measure on the dark world."

vii. That our blessed Lord Himself honoured the times and seasons of the Jewish worship.

viii. That when any great subject has to receive full and systematic treatment it is generally found necessary to consider each part in its own proper order, and that this is the principle by which the Church has been guided in arranging the Christian Seasons, and appropriating to certain seasons the consideration of the great truths of Christianity.

ix. That by such commemorations the several truths of the Gospel are emphasised and enforced as by no other means they could be, and their relative importance more clearly shown.

x. That "the more important Festivals of the Church have been handed down to us from the most remote antiquity; so that there is every reason to believe that they were celebrated, if not in the Apos-

tolic age (of which we possess very scanty records), yet in times very nearly approaching to it ; so that, on this account alone, they call for the respect, and justly claim the devout observance of all right-minded Christians."

xi. That Tertullian (A.D. 200) mentions, *e.g.* Easter and Whitsunside as kept in his time.

xii. That the objection sometimes urged against keeping the Christian Seasons that such is "opposed to the simplicity of the Gospel" is absurd on the face of it.

xiii. That our blessed Lord honoured with His presence the feast of Dedication, a merely human appointment, which is of the utmost importance in its bearing on what was, without doubt, His view of the observance of sacred seasons commemorative of great truths. Cf. Hooker, Eccl. Pol., v. 70 (8).

xiv. That if we cf. Rom. xiv. 5, 6, with Gal. iv. 10, we see that the Apostle's words addressed to the Church of Galatia had reference only to the *spirit* and principle from which the Galatians acted in the matter, and not to any real or supposed sinfulness of the practice *per se*. The religious influences operating in this Church also clearly point to this as the true explanation of the Apostle's words. And Col. ii. 16, 17, only admit of being explained in the same way, and do not by any means condemn the observance sanctioned by the Christian Church in all ages of the Catholic holy-days and festivals.

xv. That, as in the cases of fasting and Liturgical worship so in that of the Observance of the Christian

Seasons, no right-minded Christian will consider the *abuse* of a thing any argument against its lawful use, or that the Church has not the power to appoint fasts and feasts with a view to public edification in the more effectual inculcation of fundamental truths.

xvi. That, with regard to the keeping of saints' days, "as, when the sun is set, the 'lesser lights' of heaven shine forth to guide and cheer the wanderer on his way; so do these auxiliary examples of piety and virtue help, even by their less dazzling radiance, to direct and cheer the Christian pilgrim on his path to heaven; and oft remind him, that he must not be 'slothful, but a follower of them, who, through faith and patience, inherit the promises'" (Heb. vi. 12, xiii. 17. Cf. 1 Cor. xi. 1; Phil. iii. 17. Hooker's Eccl. Pol., v. 70 (8).) Moreover, it is clear that the Scriptural, wise, and edifying observance of such seasons is entirely distinct from mediæval abuses and superstitious practices (see Wheatley, p. 281).

These are the principles by which the Church has been guided, and the aims which she has had in view in devoting special seasons to the consideration of vitally important Christian truths. But an argument which cannot fail to appeal forcibly to every well-instructed Catholic Christian, especially of the Anglican Communion, in favour of "the Catholic observance of the great fasts and festivals of the Church, such as Advent, Christmas, *Lent*, Passiontide, Easter, Ascension, Whitsuntide," is that of the

late Bishop of St. Andrews (Dr. Charles Wordsworth), in which he traces their '*renunciation*' to the "abandonment of the legitimate *threefold* ministry;" and in which argument other evils of a like character are referred to the same source. But, as we cannot do justice to the Bishop's able and unanswerable work by merely quoting from it here and there, we give its title, with the reference to the above statement on the threefold ministry,—"*The Outlines of the Christian Ministry*, by Charles Wordsworth, D.C.L., Bishop of St. Andrews. (Grant & Son, Edinburgh, 1872)." pp. 230, *et seq.*

While, perhaps, the most satisfactory examination with which we are acquainted of the views of the late eminent Bishop of Durham, expressed in the 'Dissertation on the Christian Ministry,' which is appended to his great work on the Epistle to the Philippians, has also come from the same pen[i]. And in this work, "*Some Remarks on Bishop Lightfoot's Dissertation on the Christian Ministry*, by Charles Wordsworth, D.D., D.C.L.[k]" (pp. 22-36), the Episcopate of St. James at Jerusalem receives, once for all, the

[i] Although it is only fair to the memory of Dr. Lightfoot that we should add, that we find in a posthumous work of his, *Sermons preached on Special Occasions* (Macmillan), the following interesting question:—"Is she (i.e. the Church of England) to be blamed because she retained a form of Church government *which had been handed down in unbroken continuity from the Apostolic time*, and thus a line was drawn between her and the reformed Churches of other countries?"

[k] Blackwood and Sons, 1884. Second Edition.

most just and adequate treatment, and, considering its important bearing on the subject of Episcopacy, it certainly demands the most careful and earnest consideration.

And, in concluding this Note, we would say both with regard to the Observance of the Christian Seasons in their entirety and with reference to 'the legitimate *threefold* ministry,'—"*Bonum ex causâ integrâ, malum ex quolibet defectu.*"

CONCLUDING PRAYERS.

I.

"We sinners come before Thee, O Lord, Not trusting in our merits, But in Thy great mercy and goodness. O Lord, we tremble and fear before Thee; For our souls and bodies are stained by many sins. Yet, O holy Lord God, of terrible majesty, In our misery and trouble, to Thee we turn, the Fountain of Mercy; To Thee we fly for healing. Unto Thee, Whom we cannot endure as a Judge, our soul crieth as a Saviour. To Thee, O Lord, we shew our wounds, To Thee we open our shame. We know that our sins are great and manifold, for which we are afraid. But our hope is in Thy mercies, which cannot be numbered. Look upon us with the eyes of Thy mercy, O Lord Jesus Christ our Saviour, O King eternal, God and Man, crucified for men. Hear us, hoping in Thee. Pity us, full of misery and sin, Thou that art the Fountain of Pity. Save us, O life-giving Sacrifice, offered for us on the Cross. Save us by Thy precious Blood, which washeth away the sins of the world. Remember, Lord, Thy creatures, whom Thou hast redeemed with Thy Blood. It grieveth us that we have sinned against Thee. Take away from us, most merciful Father, all our

sins and iniquities. Purge us from them perfectly; And defend us, now and evermore, by Thine Almighty power, from all the enemies of our souls and bodies; through Jesus Christ our Lord. Amen."

II.

"BE not provoked, O Lord, by our many backslidings, to give us over to the devices and desires of our own hearts; but strive Thou still with our perverseness for Jesus' sake; and let the precious dews of Thy Grace distil upon and soften our hard hearts, and make them to bring forth abundantly all Thy blessed fruits, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; through Jesus Christ our Lord. Amen."

THE END.

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